

# COMMISSION

OF

## Home Missions to Colored People.

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FEBRUARY, 1869.

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### COMMUNICATIONS.

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THE following communication will be read with interest, as showing the earnest desire with which the Freedmen are laboring to help themselves.—  
[Editor :—

I am requested by some of the colored men of this neighborhood to procure a teacher for their children. They pledge—and are able to make their pledge good—a school sufficiently large to pay the teacher twenty-five dollars per month. A popular kind of man can easily raise it to fifty dollars—indeed, I believe that nearly fifty pupils could be obtained to begin with, nearly all of whom would be paying ones at the rate of one dollar per month each; but three hundred is guaranteed by the men I speak of, in any case, with the prospect of a good deal more. Several of the neighboring farmers will contribute something—together, an amount sufficient to pay the board of a single man. The place where he is to teach is already provided, being a log house sufficiently large for a beginning, capable of accommodating about fifty children. If you can send us a candidate for holy orders, who would assist me in my parish and missionary stations, I will myself board him. We are in the midst of a densely populated region. The freed people are prosperous, and very anxious to have their children taught. If my own duties were not already sufficiently burdensome I would undertake this work myself; but without an assistant I cannot do so. You may know some young Clergyman willing to deny himself and go heart and soul into such a work—a work which pays little in dollars and cents, but whose reward in better things will be rich indeed.

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I omitted to say in the proper place that the teacher would be expected to teach six hours in the day and two or three at night. The night-class will be composed exclusively of adults who labor during the day. The fees from this

class are not included in the three hundred dollars pledged. I hope you will do me the favor to reply at once, since it is important that the school be opened as early as may be after the first of January.

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WE give the following extract of a letter from the Bishop of Alabama as one of numbers asking our Commission to enter upon work in the various fields open before us. Had we the means, we could do a work, than which, perhaps, none is more important to the Church. The calls are very many and very pressing; the only limit in doing, is that placed upon us by the amount of means given to carry on the work.—[*Editor*:—

I do not know what was finally agreed upon in regard to the Freedman's Commission. I write, however, to say that there is just now a favorable opening at this place for the work which the Church has in view.

We have a candidate for orders (a colored man), and an opportunity for opening a school under Church auspices. I would nominate for the position of teacher, Mrs. Colhoun, of Cairo City. She is, in my judgment, well qualified for the work, and will enter upon it in a good spirit. She is the same person called to your notice by the Rev. Dr. Massey.

I am anxious to hear at once what, if anything, can be done by your Commission in regard to this case, for the person in question must enter at once upon other duties if not accepted by your Commission.

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## EDITORIAL.

### “MISSIONS TO COLORED PEOPLE.”

PREVIOUS to the meeting of the last General Convention, there had been in some quarters considerable talk and speculation as to what would be done with that branch of missionary work called the Freedman's Commission. Some seemed inclined to put this Commission under the supervision and control of the Domestic Committee, making it in future a part of the work of that Committee, and so reducing the missionary work of the Church under the two heads, Foreign and Domestic, by which it had been so long known previous to 1865.

It is not necessary to adduce the reasons urged either for or against such a course. It is enough that we here state, that, after a thorough canvassing of the subject, it was very unanimously decided that no such change should be made. It was determined that the work among the Freedmen should be pros-



ecuted, as it had heretofore been done, under the direction of a separate Committee, organized for that express purpose.

A change in name was made by the General Convention. It was determined that what had been called the Freedman's Commission, should hereafter be known as the "Commission of Home Missions to Colored People." With this title the Committee appointed for that purpose are pursuing their work as directed by the Board of Missions. Their object is not, as it never has been, to give simply secular instruction; but to combine with this, so far as may be, religious training. They understand that the change of name was made, in part at least, that the Church might feel that the work proposed was not altogether of a secular character, but should enlist the sympathy and draw forth the alms of Christian people as effectively as any other missionary work of the Church. The field is certainly very large and very urgent in its demands for speedy help. It is believed that, if pressed with vigor, no more successful work could now be done by the Church than among the Freedmen of the South. They need religious instruction beyond most other people in this land. They have claims upon us in this respect surpassed by no other people. Their religious sensibilities make them peculiarly fit to be benefited, by such training as the Church has it in her power to give. There is no lack of opportunity, and at present no measure, which we can apply to the length and breadth of the work which opens before us in this connection.

The Committee are continually straitened for means, and pressed beyond measure to know how they can meet the very urgent demands made to give religious instruction to the colored people of the South. They cannot understand why so little real sympathy is manifested in this part of the missionary work of the Church. They are very much at a loss to know how to arouse an interest in a work so manifestly committed to us, of God. The whole Church has espoused this work, has committed herself to it by her corporate action, and by strong resolutions published to the world. And yet her individual members seem for the most part very apathetic. When viewed from almost any standpoint, one would imagine the highest degree of enthusiasm would be manifested. Brethren, shall we arouse without delay and do this work as for Christ and His Church?

## CORRESPONDENCE.

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### NORTH CAROLINA.

#### NEWBERNE.—MISS HICKS.

DEAR SIR:—Merry Christmas, the gladdest day of all the year, looked forward to with fond anticipations, around which cluster so many pleasant memories, was heartily welcomed by the children of St. Cyprian's school.

Thursday previous to Christmas, the entire day, was spent in dressing the chapel with evergreens; the chancel was prettily decorated with an arch, formed of cedar, from the centre of which a silvery star shone brightly forth. The sentence, "Jesus, very God, very man," in gilt letters, surrounded with a border of holly, was placed over the communion table, and on the front a fine cross composed of box. Wreaths and designs depended from the walls in all parts of the house.

Sunrise service, conducted by the Rev. Mr. Skinner, took place at six o'clock. The choir sang, among other selections, "Hark, the herald angels sing," which was followed by the carol, "Ring out the bells for Christmas." The music was enhanced by the fine tones of our little organ, which arrived just in time for the holidays.

In the evening the children's festival took place. Our Christmas tree was overloaded with books, toys and confectionery, kindly furnished by lady friends of Boston, Mass., and Charlton, N. Y. Thanks for their generosity. Many dusky faces were lighted up with joy through their instrumentality. Well would it be if all those whose prosperity makes this a day of enjoyment for them, would not forget that there are places into which not a ray of sunshine will penetrate, unless it is reflected by human hearts. Those who provide for the destitute, who give something from their abundance, to make them remember the day of their Saviour's coming, will have their reward.

We are giving the children a vacation, commencing with Christmas, ending with the holiday season.

I have been experimenting with my scholars with regard to their purchasing their school books. The books can be obtained here, yet I have succeeded only in two instances to induce them to supply themselves. The schools outside our commission loan their scholars books, which conflicts with our school system.

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#### WILMINGTON.—MISS KENNEDY.

THE new school-room is really finished at last, and the desks, etc., are now being put in, and will be ready for occupation next week, so we will be able to reopen school there. It is a very pretty little building, divided in the centre by sliding doors, so there can be two class-rooms or one, just as we like, and



there are to be desks enough for one hundred and sixty-four children—as many as two teachers will be able to manage, you know. As it is on the opposite side of the city from this we will probably lose many of our old pupils, though numbers of them have assured us that they would certainly come to our school were the distance twice as great. We have had as many all the time as we could possibly teach; our hours being nominally from nine A. M. until two P. M., though it was oftener three and sometimes four when the lessons were all finished.

The children have become so accustomed now to going to school that it seems quite a matter of course with them, and it is an unusual thing now to see one of those original little specimens of humanity who used to come to us so often and amuse us so much. The older boys and girls, or rather young men and women, of whom there were formerly a great many with us, have now nearly all gone away—some to work in other places, several have married, two or three entered higher schools in the North, and one girl is ready to go to the Normal School in Raleigh as soon as it reopens.

We have been having very cold weather here lately, and although the ladies of the city have been very kind in providing many of the poor with food and fuel, yet there are numbers still suffering. A miserably clad and apparently half-starved little colored girl came to us the other day. She had formerly lived with an old woman, one of her own race, who had been obliged to go to her friends for support when winter came, and this unhappy little creature, who was covered with sores and unable to work, was left to wander about and get a living as best she could.

The box of books and clothing you sent us lately arrived safely, and nearly all the garments are already distributed; but “What are they among so many?”

Our chapel was prettily decorated for Christmas, and on that day the sacrament of the Holy Communion was administered to more than twenty communicants. The congregation is much larger now than at any time before since our return, and we hope and trust that it may still be greatly increased.

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#### WILMINGTON.—MISS HESKETH.

ANOTHER year has dawned upon us, and we find ourselves engaged in the same work as a year ago, though we trust our work is farther advanced than it was then, and our prospects for doing more for these colored people are far brighter than they were last year. We can see some good that has been accomplished here during the past year in various ways, and if our kind friends in the North would help us a little, much also may be done in the future.

Since our return to Wilmington we have been very kindly remembered by some of our friends, and various little gifts have been sent to us for distribution among the colored children, who prize all that we may give them very highly. A few days ago I received \$4.00 (four dollars) from a private school in Rhode Island, which I shall use for some poor children, of which we have

very many, and some of them are in great distress, needing food, clothing and shelter.

We have received some clothing since our return, for which we thank you for sending to us, as also the friends who placed them at your disposal. We have distributed nearly all, and trust before long to receive more, for we have had very little among so many, and the three following months clothing will be very much needed, especially shoes. I have solicited aid from several Clergymen within a few days past, and we are hoping in due time that our letters may meet with a hearty response, and in the meantime we will work faithfully and heartily.

I would thank, through THE SPIRIT OF MISSIONS, the ladies in Hartford, Connecticut, who have supplied us with such a variety of books and cards. Some of them we have given away; but as we are very much disappointed in not having a Christmas festival this year, we will retain the remainder of the gifts as prizes for good lessons, etc.

Christmas with us passed very quietly, but pleasantly. The four preceding days we spent at the chapel, preparing and decorating for "merry Christmas day." A number of little *black fingers* helped us twine the garlands, and so we all worked together, knowing that our chapel would be as beautifully decorated, and the wreaths as beautifully and as skillfully wound, as if done by *fairer hands*.

During these four days I prepared my choir of "little ones" for singing a very beautiful Christmas hymn, the first verse of which was—

"Hither, ye faithful; haste with songs of triumph;  
To Bethlehem haste, the Lord of life to meet;  
To you, this day, is born a Prince and Saviour;  
O come and let us worship at His feet."

This they sung (instead of having an "organ voluntary"), and very nicely, too—indeed, all the chants and hymns were beautifully and joyfully sung.

We have now the very pleasant prospect of occupying our new school building some time next week. It is very nicely fitted up with desks and benches, and we hope to find it very convenient—much more so than the chapel we have been using for the past three years, yet for which we are thankful to have had for so long a time.

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#### RALEIGH.—MISS TANNEY.

I AM forgetting to inform you that I am indebted to Rev. Dr. Huntington, of Boston, for ten dollars, which I received for the Christmas tree; as also to another friend of Boston, for five dollars, together with a box of books and cards, with beautiful Scriptural engravings, remnants of calico, &c.

We had two Christmas trees loaded down with presents for the scholars, and a happier band you never saw.



## SOUTH CAROLINA.

CHARLESTON.—MISS A. A. HAMMOND.

MY GOOD FRIEND:—You can scarcely imagine the pleasure I felt at the reopening of our school. As it is now clearly understood to be a work of the Mission and our Great Master, there can be no doubt of its full success, and that fact affords additional pleasure. Owing to the long vacation and other causes, the children became somewhat demoralized, but I hope soon to be able to send you good tidings relative to school and scholars.

I feel thankful I have it in my power to say that the good seed we tried so hard to sow, in many instances fell in good ground and took root, which, by careful after-culture, will become manifest in buds and blossoms in the very heart of Africa; thus, I hope, producing a hundredfold. The long delay in getting our school again under way caused the loss of many of the brightest and best of our scholars, who have gone elsewhere. This occasioned deep regret to us, notwithstanding we have the satisfaction to believe that it will be attended with good results, arising out of the excellent examples they will be able to set to others, and cheers us in our labor of training those we have in their stead. I earnestly desire your prayers and God's guidance and sustaining power in this great measure, and that I may have grace sufficient to the full accomplishment of the portion of work allotted to me. We were much pleased to find that two boxes had arrived. You shall have a letter from me descriptive of the distribution among the ragged ones, who have trudged to school through the biting weather recently experienced here, often without clothing enough for decency, much less comfort. Accept my most hearty thanks for your kindness in their behalf.

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CHARLESTON.—MRS. S. A. GIBBS.

OUR school was reopened on the 23d day of November, and although many of our pupils are scattered about among the other schools, I am pleased to be able to tell you that we number now over *one hundred and fifty*, and feel satisfied that after the New Year we will have almost as many as we closed with.

I have under my charge, at present, a class of boys, whom I find very docile and quite anxious to learn; I am pleased to find, too, that they have forgotten very little of what they were taught previous to the vacation. I have been much gratified to notice how well they remembered the Church Catechism, and the number of texts that were taught them at the last session.

It is a great source of gratification to us that we have been enabled to resume our duties, and it is our earnest prayer that God will put it into the hearts of our Northern friends to aid us liberally, and strengthen our hands for this great work.

# ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from December 1, 1868, to January 1, 1869:—

MAINE.				<i>Titusville</i> —St. James' Memorial Ch.....		20 35	
				<i>Towanda</i> —Christ Ch.....		16 16	
<i>Wiscasset</i> .....	\$2 23	\$2 23		<i>Erie</i> —St. Paul's Ch.....		22 00	102 06
VERMONT.				PITTSBURG.			
<i>Poultney</i> —Trinity Ch.....	5 22	5 22		<i>New Castle</i> —Trinity Ch.....	1 25		
NEW HAMPSHIRE.				<i>Meadville</i> —Christ Ch.....	1 00	2 25	
<i>Dover</i> —St. Thomas' Ch.....	13 00	18 00		MARYLAND.			
MASSACHUSETTS.				<i>Baltimore</i> —Trinity Ch.....	12 50		
<i>Cambridge</i> —St. Peter's Ch.....	5 61			<i>Hagerstown</i> —St. John's.....	5 00		
<i>Jamaica Plains</i> —St. John's.....	100 00			<i>Hooverville, A. A. Co.</i> —Trinity.....	4 54	22 04	
<i>Boston</i> —Emmanuel Ch. (spec.), for Miss				VIRGINIA.			
<i>Miriam</i> .....	25 00			<i>A Virginian</i> .....	1 00	1 00	
<i>Milville</i> —St. John's.....	12 55			OHIO.			
<i>Marblehead</i> —St. Michael's.....	17 00			<i>Salem</i> —Ch. of our Saviour.....	3 50		
<i>Lawrence</i> —Grace Ch.....	33 77			<i>Portsmouth</i> —All Saints'.....	40 00		
<i>Southboro</i> —St. Mark's Ch.....	17 15			<i>Medina</i> —St. Paul's.....	5 00		
<i>Amesbury</i> —St. James' Church, Normal				<i>Springfield</i> —Christ Ch.....	13 20		
School at Raleigh.....	10 00	221 08		<i>Cincinnati</i> —Christ Ch.....	100 00		
CONNECTICUT.				<i>Zanesville</i> —St. James' Ch.....	18 06		
<i>Gulford</i> —Christ Ch.....	6 10			<i>East Plymouth</i> —St. Matthew's.....	2 00		
<i>East Haddam</i> —St. Stephen's.....	7 75			<i>Cleveland</i> —Miss'y box of Miss Ella Brad-			
<i>Litchfield</i> —St. Michael's.....	5 00			ford of St. Paul's.....	8 00	159 76	
<i>Birmingham</i> —St. James' Ch.....	16 00			MICHIGAN.			
<i>Hartford</i> —Trinity Ch.....	39 00			<i>Flint</i> —St. Paul's Ch.....	21 00		
<i>Fair Haven</i> —St. James' Ch.....	10 00			<i>Port Huron</i> —Grace Ch.....	10 00		
<i>Norwich</i> —Anonymous.....	3 00	86 85		<i>Detroit</i> —E. E. DeMill, Esq. (spec.), for			
NEW YORK.				Miss Taney.....	154 80	185 80	
<i>Ballston Spa</i> —Contents of children's				ILLINOIS.			
Miss'y box.....	5 00			<i>Chicago</i> —M. S. Marsh.....	10 00	10 00	
<i>Hudson</i> —Christ Ch.....	6 00			WISCONSIN.			
<i>Deansville, Oneida Co.</i> —St. Andrew's Ch. 1 50				<i>Oshkosh</i> —Trinity Ch.....	24 00		
<i>Foughkeepsie</i> —St. Paul's S. S.....	35 22			<i>Delafield</i> —St. John Chrysostom.....	3 50		
<i>Coopers town</i> —Christ Ch.....	13 38			<i>Nashotah Mission</i> —St. Sylvanus' Parish	27 25		
<i>Port Chester</i> —H.....	10 00			<i>Sussex</i> —St. Alban's Parish.....	3 60		
<i>Brooklyn</i> —St. Anne's, through E. K. S. 16 04		87 14		<i>Madison</i> —Grace Ch.....	1 00	59 35	
WESTERN NEW YORK.				IOWA.			
<i>Geneva</i> —Miss Carter.....	3 50			<i>Council Bluffs</i> —St. Paul's Ch.....	7 75	7 75	
<i>Rochester</i> —St. Luke's Ch.....	22 00	25 50		MINNESOTA.			
NEW JERSEY.				<i>Lake City</i> —St. Mark's Ch.....	3 00	3 00	
<i>Camden</i> —St. Paul's Ch.....	35 00						\$1100 73
<i>Englewood</i> —St. Paul's.....	30 85			Amount previously acknowledged.....		3725 74	
<i>Jersey City</i> —St. Matthew's (special), in				Total.....		\$4826 47	
coll. Oct. 11th, 1868.....	5 55	71 70					
PENNSYLVANIA.							
<i>Philadelphia</i> —Ascension Ch.....	13 45						
<i>Summit Hill</i> —St. Philip's S. S.....	30 10						

## SUPPLIES RECEIVED.

One box of clothing from H. G., Philadelphia.  
 Fifty Prayer-books from Mrs. Bruno, Pittsburg, Pa.  
 One package from Hanover, Mass.  
 Three barrels sundries from Grace Church, N. Y.  
 One bundle of clothing, anonymous.  
 One bundle from Philadelphia.  
 One bundle from Mrs. Dr. Draper, N. Y.  
 One bundle from Plainfield, N. J.  
 One barrel from Tioga, Pa.  
 Sunday-school books from Christ Ch., Westport, Conn.  
 Additional package " "  
 Mrs. Clark and others, St. Paul's Parish, Staten Island, \$4.01 in money; also, one package of presents for Freedmen at Charleston; one additional package from a lady, for fifty children, for Christmas.

Also, for Charleston, two packages of clothing from Rev. Mr. Adams, Manhattanville, N. Y.  
 One package, through Rev. Dr. Twing, source unknown.  
 From Mrs. Conrey, of New York, a small package for Freedmen.  
 One barrel of clothing from Rev. Mr. Hutchins, of Lowell, for Miss M. B. Merriam, of Petersburg.  
 For Miss Sweetland, of Newberne, one package of books and tracts from a Sunday-school class in Dr. Stone's Seminary Chapel, Cambridge, Mass.  
 One barrel of clothing from Rev. Dr. Crane, of East Greenwich, R. I., for Miss A. Hesketh, of Newberne.  
 One box of clothing from Boston, for Miss M. B. Merriam.



NOTICE.—In making remittances for subscriptions or contributions, always procure a draft on New York, or a *Post Office Money Order*, if possible. Where neither of these can be procured, send the money, *but always in a REGISTERED letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters whenever requested to do so.

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## DOMESTIC MISSIONS

OF THE

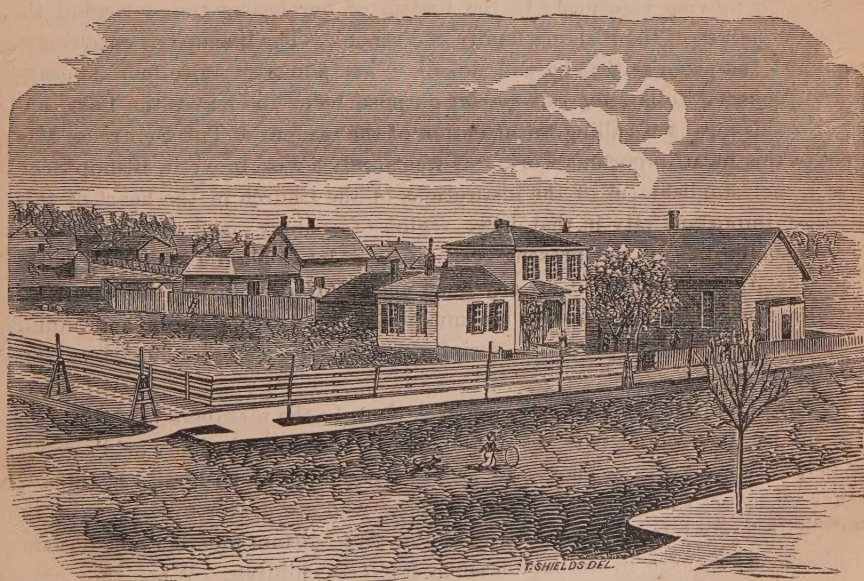
# Protestant Episcopal Church.

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MARCH, 1869.

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LETTER FROM BISHOP MORRIS.



BISHOP SCOTT'S HOUSE AND ST. STEPHEN'S CHAPEL, AT PORTLAND, OREGON.

REV. AND DEAR SIR:—The above engraving represents the property, in the City of Portland, Oregon, now belonging to the estate of the late Bishop Scott. He purchased the ground and erected on it a dwelling-house and chapel, with his own private means, intending that the whole should become the property of the Church as soon as possible. Though the site of these buildings was on the outskirts of the town when the above photographic view was taken, it is



now in the very best part of the city for private residences. It consists of three-quarters of a block two hundred feet square, or six lots, fifty by one hundred feet each, on one of the widest and best streets in the city.

There is but one block between it and the Court-House on the same street, and it is diagonally opposite the large public square. No better place could have been selected for a Bishop's residence, church, and schools, and it was the earnest desire of Bishop Scott that the Church in Oregon should own this property. His fondest hope was, that on his return to the East he would so interest his friends here as to secure it for Church purposes for all time. As is well known, he did not live to carry out his design. The present Bishop of Oregon goes out, D. V., with a corps of well-qualified and experienced female teachers, and wishes to take immediate possession of this property, and open at once a thorough Church-school, and offer to the people of that State as complete, sound and finished an education for their daughters as can be had in any of our Eastern cities.

Mrs. Scott is anxious to carry out her husband's views, and will sell this property to the Church upon the most favorable terms; but she *can* not, and *ought* not to *give* it. The Church people of Portland will do all they can, and are already moving vigorously in the matter of purchasing and enlarging the house for the use of the Bishop's family and school. The Bishop has encouraged them with the promise that he will do all in *his* power to raise four thousand or five thousand dollars for this *special* purpose before he leaves the East, and he takes this means of calling the attention of the readers of THE SPIRIT OF MISSIONS to this most important work. It was surely a wise move in Bishop Scott to seek the establishment of the institutions of the Church in the heart of this, the most important city in that large region of country; and we, upon whom the responsibilities of the present rest, *must not* let so good a beginning fail of a good end. If we are to do any good and *abiding* work for the Church in that new and growing country, we must seek to instruct, train and mould the children by her sound, safe, scriptural and *truly* catholic doctrines and teachings.

The Bishop of Oregon earnestly appeals, then, to the members of the Church here in the East, whom God has so abundantly blessed with this world's goods, for help in this work. They who are so well supplied with all the blessed means of a *pure* Christian education for those who are dearer to them than life itself, will surely impart something to enable these distant members of the same brotherhood to share in similar blessings for *their* children. When they read, as they may, in the last number of THE SPIRIT OF MISSIONS, that one of our Missionaries was compelled to make a journey of *twelve hundred miles*, over "mountain and moor," with his wagon and ponies, taking his wife and three children with him, carrying their provisions, and "camping out" by the road side at night, in order to place his boy at Dr. Breck's Church-school in Benicia, California, they will have some realization of the educational wants of this country.



The opinion has been made to prevail there, that girls can receive a complete and *finished* education only at the Roman Catholic schools; and these, already established in five or six of the most important towns, are chiefly supported by *Protestant* patronage. If God bless and prosper our efforts, we mean that there shall be no longer any excuse for this state of things. The successful establishment of a *girls'* school will lead at once to efforts to provide a similar school for boys. Competent teachers can be secured for this also, if a proper building can be had, and the necessary means obtained for a beginning. When once established, it is believed by those conversant with the wants and condition of the country, that it will be self-sustaining. Why may not the good and *grand* work already done for Christian education in Nebraska, Colorado and Utah, be also done in Oregon? By God's blessing on humble means, some good approximation can surely be made toward those noble results.

The Bishop of Oregon and Washington makes bold, then, to ask the readers of *THE SPIRIT OF MISSIONS* to give him, *between this time and the issuing of the April number, five thousand dollars*, for the purchase of the Bishop Scott property. He will even indulge the hope that God will put it into the heart of some *one* Christian parent, whose daughters are the ornament of his household, the light and joy of his life, *to give the whole of this sum*, to lay this foundation for the Christian training of the daughters of Oregon for all time. It is no meaningless saying, that "He gives twice, who gives quickly." Such an one gives while he has the opportunity, while he has the means and the motive. Delay may rob him of both, and his stewardship end with his work undone.

The undersigned must soon be on his way to the wide and distant portion of the vineyard to which the Church has bidden him, doubtless, to be fully occupied with the work *in the field*. Is it too much to ask and *expect* that those who have sent him there shall supply *all necessary* and *reasonable* means to carry on the Church's work? Judge ye, brethren, what we say. And may God give us all grace and strength to stand in our lot and do our work, that no man may take our crown.

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#### LETTER FROM BISHOP ROBERTSON.

REV. AND DEAR SIR:—According to my promise, now, upon my return from an extended visitation, I will give you an account of the present state of the Church in the Diocese of Missouri. I need not stop to tell you of the five flourishing parishes in St. Louis, except to say that the universally conceded want of more church accommodation is almost certain to result very soon in the formation of several new parishes. In St. Louis County we have also three other church buildings. At Kirkwood, thirteen miles out of the city, is a vigorous and liberal parish, having a very pretty church building and parsonage, the outgrowth of the prayers and labors of a single layman, subsequently aided by others of like spirit, who himself maintained for many years lay-service, until,

having built the church, they were able to call a Minister. At Laclede, eight miles from the city, the generosity of one devout gentleman caused a beautiful stone church to be erected, costing twenty thousand dollars, in which a lay-reader keeps up interesting services. In another direction, seven miles from the city, some families have erected a small chapel, in which the Rev. Mr. Corbyn, after teaching during the week, holds services. Besides this, at Carondolet, six miles below the city on the river, the Rev. Mr. Stewart holds services in an upper room. They are, however, moving in the matter of the erection of a church at Ellardsville, four miles from the city; land has been given, and a subscription to such an amount raised as will insure within a few months the erection of a neat church. From St. Louis I went up the Mississippi River to Clarksville, eighty miles, a place of two or three thousand inhabitants. In connection with Prairieville, twelve miles distant in the interior, the Rev. Mr. Pedelupé gives this point monthly services. In both places a deep interest was manifested. I gave to each town two services, and confirmed eleven persons. In Prairieville they have a neat brick church, a parsonage and a burying-ground; and in Clarksville, local financial difficulties will not cause a delay in building their church for many months. Louisiana, ten miles further up the river, I did not visit, because of a neglect to announce my service. Hannibal was the next point reached, a city of nearly ten thousand inhabitants, at the termination of the Hannibal and St. Joseph Railroad. Here is a substantial and tasteful stone church. After long struggling, the parish, under its vigorous rector, will, from the first of January, become self-supporting. A valuable property has also been acquired for school purposes, in which are now being taught, by a candidate for Orders, eighty children. The building also, for the present, serves as a parsonage. Here I confirmed twelve persons, after two other confirmations within the year. From Hannibal I went, still by boat, to Canton, within twenty-five miles of the Iowa. This is a new station in a town which is likely to be of some importance. The Rev. Mr. Martin, for many years a worthy minister among the Methodists, is doing a most excellent work here. The people have leased and fitted up in a churchly way an upper hall, in which they meet. Lots, however, have just been secured which they think that they will be able to pay for, on which, by and by, they propose to erect a church. Everything here indicates solid growth. I gave them three services and confirmed four persons. Thence to Palmyra, on the Hannibal and St. Joseph Railroad, an old and pleasant town, of three thousand inhabitants. The Chapel of St. Paul's College is now used as the parish church, but being inconveniently situated, it is proposed to erect a church in the city. Here, without sufficient compensation, the Rev. Dr. Corbyn is adding to his parochial labors the task of teaching, in a churchly way, fifty scholars, awaiting the time when the Diocese shall redeem the valuable College property and recommence its suspended work. Monroe, thirty miles west on the rail, presents the unique spectacle of having the church as the only place of worship in town, and this of stone, and built so as to enable any one traveling past on the cars to know in an instant what the



building is. Here, for many years, the Rev. Mr. Scheetz has continued his faithful and gratuitous services with such acceptance that all the people in the town attend Church, and his name and work are known through all the region. It may be said of all these Clergymen whom I have mentioned, that their labors are by no means confined to their own parishes; but they each have several stations and travel sometimes twenty and thirty miles to meet their appointments. The rich prairie land in this section is rapidly filling up, and towns are starting up in all directions. From Monroe I drove with my companion to Hunnewell, for service in a school-house; thence we went to Shelbina, where are a few Church families and two lots secured for the church. Macon, where I held services next, is a growing city, of five or six thousand people, and is likely to have a church building this spring, and after that a strong congregation. Thence, after service the next day, we went to Brookfield, where I had appointed a service, although I did not know of any Church people. Here, however, as in all other places where I stopped, I found that the notice of an appointment never failed to call forth a considerable number of Church people, who were overjoyed at the knowledge that they had not been forgotten, and were anxious for regular, even if unfrequent services, and ready to do their part toward sustaining them. At Chillicothe, whither we next proceeded, we found a degree of Church strength and interest which was most gratifying. They had raised an amount for the salary of a resident Clergyman which, with a small additional help, will give them constant services. A Minister has already taken up the work with encouraging prospects of building a church this summer, for which they already have lots. The city has six thousand inhabitants, is very flourishing, and the parish will in a year or two be self-supporting. At Cameron we held services in the Campbellite place of worship, a crowded congregation being present. In this place, as indeed in all the other new places, I met and became acquainted with the Church people after service, and found them much more numerous than I had supposed. I had known only of one Church person in town, but before I left I had the names of twenty-five or thirty given me, several of whom were communicants and others desired to be confirmed. Already means have been taken for the securing of lots on which a church may be built, and provision has been made for occasional services. St. Joseph, now become a city of thirty thousand inhabitants, has recently paid off a debt which has long been troubling the parish, and has now its valuable property unincumbered. It is to be hoped that they may soon be able to erect a church building more worthy of the importance of the place, and that their spiritual prosperity will be correspondingly augmented. In Savannah, where I had a service, I found a few scattered Church people hoping for better days. Through all the North-western corner of the State there are many of our communion living. The Rev. Mr. Turner has been giving them occasional services. From one place I have received a letter from a layman, in which he tells me that he has been sustaining a Sunday-school of fifty children for more than a year, that they have never had a service yet, but earnestly desire the occasional visit of an itinerant Missionary, and that a

Church-school would do well there. A letter from another point, expressing great anxiety for services, and a confident expectation that means could be raised for putting up a church, stated that there was one family which was ready to furnish board to a Clergyman for a year, in which time he might build up almost a self-supporting congregation. I only name these as illustrating the great desire for the ministrations of the Church. At Weston, Mr. Batte has not only succeeded in paying off the debt upon the church, but is furnishing services to Liberty, Platte City and Iatan. He is an energetic and successful Missionary. The Rev. Mr. Van Antwerp is doing a noble work in Kansas City. After the long depression of the parish there, it is at length coming fairly up to its work. It becomes self-supporting from the first of January. The church is ready for consecration, and a fine site is secured on which the parish must shortly proceed to build a larger edifice, leaving the present building for a chapel and school-house. From this point the missionary work must radiate to Clay County, Independence and Westport. Independence is an old missionary station, where there are a number of Church people to whom I gave a service, and who desire regular ministrations. They have lots promised them, and a sum of money in bank for building. Mr. Van Antwerp now gives them a monthly service. At Pleasant Hill they have just finished and paid for a neat brick church. This is a growing town, and the parish is likely soon to be a strong one. At Warrensburgh is a young and small, but vigorous parish; they bought a lot on the day that I was with them, and hope to commence building a church in the spring. At Brunswick the appearances are still more encouraging; the congregations are large. I confirmed a large class, and here, too, having already very eligible lots, they are determined to have a church in the spring. The Rev. Mr. Smith gives two Sundays in the month to Pleasant Hill, and one each to Brunswick and Warrensburgh. A circuitous journey, involving a midnight railroad ride, a wild wagon ride over the hills, a two days' detention at a rough tavern, a walk of twenty miles with my robes, and a crossing of the Missouri River at night on the ice, brought me to Lexington, where Mr. Dunn is doing a quiet, faithful work on an insufficient salary. The parish, like almost all the others in the Diocese, was much weakened by the war. In Kansas City the services were intermitted for five years, in Lexington for three, and we are only slowly recovering from the shock. At Fayette there is a substantial church building, and a small but faithful congregation. The Clergyman who has recently been serving them—the parish is now vacant—has gone over to Glasgow in the afternoon, a vigorous town, where there are a number of Church families. I confirmed a few persons in each place. From Fayette I went to Boonville, where Mr. Holeman is building up a solid, well-instructed congregation. The parish-school is most thoroughly carried on, and the children, with all their other advantages, get a definite Christian training. Thence to Sedalia, soon to be the most important town in Central Missouri, a city with macadamized streets, gas and an *opera house*, where, three years ago, there was only an open prairie. Here, under Mr. Holeman's faithful charge,



they have secured excellent lots, put up a neat chapel, now used also by the parish-school, and offer to start with one thousand dollars for a resident Minister. Here will soon be one of the most vigorous parishes in the Diocese out of St. Louis. Jefferson City is an old missionary station, which has, however, suffered in various ways, but is likely, I trust, to do better for the future. Thence, on account of the impassable condition of the river from the ice, by a two hundred and fifty miles' journey to accomplish the thirty miles distance to Columbia—almost like going down the Hudson River from East Albany, and across the river at New York, in order to reach Schenectady. But the pleasure of the people at my thinking of the way to reach them, down around St. Louis and St. Charles, mitigated the fatigue. This is the educational centre of the State, and the Church services are well attended. A church will be built in the spring, and eight hundred dollars can be raised in the place toward the salary of a resident Minister. Missionary money could not be better spent than at this point; at present they receive the very efficient services of Mr. Jackson, who divides his time between this place and Mexico, residing in the latter place. In Mexico also is a growing parish, where they will have by Easter a new church. The Rev. Mr. Staples is giving monthly services to St. Charles, and distributing the remainder of his time at places on the Iron Mountain Road. The southern part of Missouri is rapidly filling up with a very good class of settlers; but in all that region we have only one parish, at Springfield, which I shall not be able to visit until the spring opens, but from which I hear very good accounts.

In this very rapid and imperfect sketch of the Church work going on in Missouri, I shall have failed in my purpose if I have not conveyed an impression of the wide openings which are appearing. To say that the past has not been all that it should have been, is only to say what is more or less true of all our plans and accomplishments in the Church; but there is a good promise here for large results in the future. The State is so rich in all kinds of natural wealth, that it will support a vast population on its surface. Multitudes are coming in to settle from all directions. In five years the State will be interlaced with scores of railroad lines; it is a very modest place which does not expect to have, at least, two running through it; and all these advantages furnish duties and opportunities which the Church should not be slow to realize. The interest in Church work which is aroused in the Diocese gives pledge of encouraging results.

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### MISSIONS TO THE COLORED PEOPLE OF THE SOUTH.

#### No. 3.

REV. AND DEAR SIR:—To estimate fairly and fully the work to be done among the colored people, we must consider the field yet more narrowly. We must consider the races, white and black, in close and, for all we can anticipate, continued proximity and mutual dependence, and that, too, in their changed relations, social and political, wrought by and consequent upon emancipation.

Delicate ground, but ground that must be gone over, and which, when viewed dispassionately and without prejudice, will suggest additional arguments for vigorous missionary efforts in behalf of the colored race. And first, those sections of the South in which the colored race are most numerous, are inhabited also by small communities of intelligent, refined and Christian whites, formerly the slave-owners and still the land-holders of the region. These whites are surrounded by thousands of still only partially civilized and Christianized, and, in some neighborhoods, grossly ignorant and semi-barbarous, blacks. These whites formerly supported educated Ministers and catechists for themselves and their dependents. In the rural districts the colored communicants of our Church outnumbered the whites tenfold. Add Methodist and Baptist communicants, and the disproportion was vastly greater. These white communicants of our Church cannot, and cannot fairly by the Church at large, be expected to bear this burden any longer alone and unaided. It was their mission in the past. It must be the mission of the whole Church in the future.

To its continued prosecution the whites of the South are ready to contribute : 1st. the buildings necessary for its conduct. The church edifices are as much their contributions as the Bishop Burgess Chapel, for instance, in Haiti, was of the much-lauded contributors to its erection. How considerable the outlay which will thus be saved to the Church, let the records of our Foreign Missionary Board attest.

Some parishes at the South are able and ready to do more—say, to furnish one-half of the support of the Minister or first Missionary. The Church at large, as a prime missionary duty, ought to supply the other half, and where more Missionaries are needed for the colored people exclusively, the whole of their support. The aid afforded in supporting the first Missionary is an important advantage, resulting from the presence of these small nuclei of white residents in the field, and they for the most part Churchmen ; but it is not the only or chief advantage. What an incitement to effort, what a powerful engine for good, would the presence of small communities of Christians, distributed throughout the length and breadth of any foreign field, be to the Church and to the wise and earnest Missionary in such field ! Would not the Church feel imperatively called to sustain and encourage such feeble bands of fellow-Christians and Churchmen ? Would not Church and Missionary realize that such bands of Christians were so many centres from which wholesome influence for life and godliness might radiate throughout surrounding darkness and degradation ? Would not these Christian whites gladly rally about the man of God to uphold his hands by effort and by prayer in his work for Christ and souls ? Such little bands of Christian men and women, whose hearts God, by His Holy Spirit, has touched, may be found in almost every precinct of the South to go up with the Missionary to the house of prayer, to the Sunday and the day-school, to deeds of mercy in the cabin and by the wayside, and to be



fellow-helpers with their Pastor in his weekly and daily ministrations to the colored people.

In addition to the direct influence for good thus exerted, how happy would be the effect of these joint labors of Pastor and people, in restoring (or, if you will, developing) kindlier feelings and relations between the races! In lieu of that collision which wicked men have hoped for and tried to produce, but from which every true Christian recoils with horror, the two races might again dwell together in amity, contributing each in his own sphere to the welfare of the other in their new relations, as employer and employee.

Meeting together, rich and poor, high and low, white and colored, one with another, every Sabbath day, to worship the God who is the Maker, and listen to the story of His love who is the Redeemer, and pray for the Holy Ghost who is the Sanctifier of them both—to partake of the same means of grace, to join in the same prayers, pour out to God the same praises, and prepare the while for the same heaven—how could it fail but that kindlier feelings would be engendered and kindlier deeds be elicited by the same Divine Spirit who worketh all and in all? Let every true philanthropist, and, above all, every true servant of the Prince of Peace, ponder these things, and say if any wiser or better mode can be devised by man to promote peace and goodwill than this which is ordained of God. This thoroughly and earnestly worked out, peace and quietness, plenty and security, may yet revisit the now distracted and desolate South, while the country at large shall share the incidental benefits of good order and general prosperity.

Not, Mr. Editor, that such joint weekly services for whites and blacks would meet the wants of this field. Those numerous chapels for colored people which dot the southern lowlands, tell of the indispensable necessity for far more extended labors to reach a tithe of the colored population. Would you like, in this connection, to have the story of a Sabbath day's work in the past? Leave home Saturday afternoon, on horseback; ride, by bridle-paths, mostly eight or ten miles of pine-barren and swamp; reach, at sunset, the unoccupied dwelling of a planter—the outpost of the parish, some twenty miles in extent; after tea, go to barn or chapel, or negro cabin, filled to repletion and crowded at doorway and window with dusky hearers; read, sing and pray by torch-light, perhaps; teach, probably, a class of candidates that night, when the service is over; be in saddle by sunrise on Sunday morning; ride six or seven miles to your first appointment at chapel, or barn, or cabin; this over, go to the parish church, some three or four miles distant; hold a joint service for whites and blacks, and after service preach to blacks alone; instruct another class of candidates; then ride three or four miles further, to appointment number four; preach, and after preaching, teach again; then, without a meal since early dawn, ride six or seven miles further to your home, reaching it after nightfall, having preached five times since you left it the afternoon before. At times, when no aid from white owner or catechist could be procured, a class of candidates had to be taught on Sunday nights, after the four services of the

day. It was on such an occasion, seated on a four-legged stool, beside a warm cabin fire, and engaged in teaching by rote the Creed and Ten Commandments, that a truce occurred (how long I cannot tell), and I aroused to find it was the teacher, not the taught, who nodded that time. Tired nature could bear up no longer.

For such a life, Mr. Editor, your Missionary to the colored people must prepare; yet not half so trying to body and to mind as a large city charge, with two full services on Sunday, and no physical fatigue to counteract and allay nervous excitement and exhaustion. I have tried both for years. Far pleasanter, as well as more conducive to health; plenty of time for meditation and for prayer, and for digesting the next Sunday's sermon; or sermons by the wayside, riding, with God and nature to bear you company. With youth and strength and hope alight again, as I fear it never will be, gladly would I lead the old life over, for the dear Lord who bought us and the souls He came to save. Some of the young must be baptized for the grey-headed and the dead, who "rest from their labors." The Lord of the harvest asks, Who will go for us? May many be found to answer, "Here am I, Lord; send me."

But to return to our topic. We have said that their change from a state of bondage to freedom affords additional arguments for the diligent prosecution of missionary work among the colored people. A transition so sudden and total would have tried the *morale* of any people. Sorely has it tried that of the colored race. How many centuries has it required to teach the Caucasian and the Saxon, even with all the appliances of education, and of social and religious training, a proper appreciation of liberty and self-government? After centuries of education and experience, have they yet fully learned the lesson? How simply preposterous, then, to expect the colored, by intuition and almost in a day, to learn what other races, with far greater advantages, have failed to learn in centuries! Freed suddenly from all the restraints (some of them, at least, salutary) of their former condition, is it surprising that they too mistake license for liberty? Is it wonderful that many, and especially the young, have rushed madly into recklessness and vice? Never having sustained before any direct responsibility to society and law (except for the most heinous offences), they are not easily taught to regard them now. Hence, through ignorance, in part, are they constantly becoming amenable to the law's stern penalty. To teach and enforce their new and untried responsibilities, they need and should have the Gospel; without it, no ordinance of man's can make the colored man equal to the educated Christian white before the law. Is it just in those who have placed the colored man in his new relations to society to abandon him to that hardest of all masters, hard and often dearly-bought experience?

Again, Mr. Editor, alleged (and in some cases justly alleged) disregard of the marital tie was made the ground of reproach, and we are free to admit, in some instances, merited reproach to the institution of slavery (although here, in justice to my section, let me say that, in an experience of twenty-five years among the colored race, I have, as a Missionary, met with fifty instances of dis-



regard of this tie on their own part, to one on the part of their former owners, and that in the very rare instances of hardship of the latter kind I never failed, except in one, to secure redress). But be this as it may, disregard of the marital tie is fifty-fold greater to-day among the colored race than it ever was, and for this plain and obvious reason: Formerly the owner supported the wife and children; the husband provided neither lodging, food, clothing nor medical attendance. To escape this new and untried burden, many, very many, have abandoned wife and offspring; many more refuse to contract marriage. Disregard of the marital tie has in consequence become the rule, when formerly it was the exception. The Gospel, and the Gospel alone, by its direct or indirect influence, reclaimed the colored race from their native polygamy. That Gospel, and that Gospel alone, can keep or snatch them from this sink of wide-spread iniquity. In the name of all that is pure, lovely and of good report, they need more than ever—and oh! let them have the Gospel, and be taught, “Husbands, love your wives,” etc. Have it they must; or the colored race have been taken out of a condition bad in this respect (make it never so bad), to be plunged into another fifty-fold worse.

Consequent upon and cognate to the marital is the parental tie, with its responsibilities. In sickness and in health the colored race have been habituated to having their children cared for by others—the plantation nurse, the owner and the family physician. From habit, as well as the want of natural affection, the neglect and desertion of offspring have become deplorably common; the mortality among children proportionately great, and even infanticide by no means infrequent. “Parents, bring up your children,” etc., is the Gospel’s behest, and tender love of offspring a Christian virtue. Let the colored race have that Gospel.

Again: released from compulsory labor, the colored man needs to be taught to labor from principle, because this is right, and if any provide not for his own, he is worse than an infidel. If any will not work, neither should he eat. Listless idleness, followed by want, has instigated many to habitual theft for subsistence. Disregard of all the rights of property, not only of the whites, but of each other, has become fearfully common, and is operating most disastrously in discouraging from honest toil the industrious and thrifty of both races. To reclaim them from this state of lawlessness and dishonesty, the lessons, and especially the motives of the Gospel, are imperatively needed.

It is easy, and, unfortunately, it is common to say, that these are the traits of the African race in their native land. But in that land had they the Gospel? What were the traits of the barbarous ancestors of our own white race? What the traits of fallen and depraved human nature in all lands? He who knows the hearts of all men gave, among His Ten Commandments, the fifth, to teach our relative duties. As another, Thou shalt not commit adultery. As another, Thou shalt not steal. Are these laws needless for any race? Why, then, needless for the colored? Are they observed fully by any, even the most enlightened, with all the salutary restraints of Christian teaching, Christian example and

Christian motive? Let these be fully tried among the colored race, and until himself "without sin" in these respects, let not the white "cast a stone" at his far less favored colored brother. Nor, with the Gospel committed to his charge for "every creature," let him go away muttering, Cain-like, "Am I my brother's keeper?"

Released from temporal, leave not the colored race in spiritual bondage, without an earnest effort for their deliverance. "He is free whom the truth makes free, and all are slaves beside." Or, better yet, "If the Son shall make you free, ye shall be free indeed." "Where the Spirit of the Lord is, there is liberty." Any other liberty (without the Gospel) may prove, has often proved, and in the case of this people assuredly will prove, not a blessing, but a curse. In the name, then, of all that is wise, of all that is just, of all that is holy, of all that is truly merciful, let the emancipated colored race have the Gospel.

Charlottesville, Va., February 2d.

J. S. H.

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### STUDIES IN THE BOOK OF PSALMS.

BY THE REV. THOMAS RICHEY, D.D.

#### PSALMS IX., X.

THE praise of children is followed by a thanksgiving and a prayer in behalf of God's little ones, the poor, the lowly, the widow and the fatherless. The two ideas are to be constantly found together, both in the Old Testament and in the New. If God has made a tower for Himself in the witness that infancy, by its unsullied purity, bears to the true glory of man, as the reflection of the Divine Nature, He has also ordained a testimony against the pride and oppression of the world in the suffering patience of the orphan and the destitute. We know nothing certainly about the enemy and the avenger of the last Psalm, nor of the wicked one and the destroyer in this. Be he Philistine or Assyrian, he is the type of the proud and worldly oppressor in every age; he is without any faith in the presence of God with the creatures of His hand; he makes much of the covetous and despiseth the poor; he is full of guile and hypocrisy and deceit, a trapper of the helpless and the friendless; he is withal a persecutor and has a thirst for blood. To all such, God gives full scope for the development of their wickedness; but it is only that He may glory Himself in their downfall, and vindicate His Divine Majesty by their ruin.

The Eighth Psalm, then, forms the introduction to an entirely new theme. Now the Psalmist begins to deal with the moral problem of the prosperity of the wicked and the suffering of the righteous. God hath chosen the weak things of the world, and the things that are not, to confound the things that are mighty. The history of David was so ordered of God as to bring home to his heart this most pregnant truth. God took him from the sheepfold and set



him to be King over Israel; while yet a stripling, he had killed a lion and a bear; by his sling and the pebbles of the brook he had put to death the proud boaster who had defied the armies of the living God; hunted like a partridge on the mountains, he had, by his strong faith in God, overcome Saul and his hosts; and now he reigns King over Israel. Well might such an one sing, "Out of the mouth of babes hast Thou perfected praise!" He could say from his heart, out of the depths of his own experience, regarding the troubles of the righteous, "The Lord delivereth him out of all!"

The Ninth and Tenth Psalms are related to each other as the First and Second; the ultimate connection between them is established by the fact that the alphabetical arrangement begun in the one is completed in the other. In the LXX. and the Vulgate they form one poem; we have not cared to depart from the numbering of the Au. Ver.

*(To the Chief Musician upon Muth Labbin: a Psalm of David.)*

## PSALM IX.

## I.

The Psalmist praiseth God for the overthrow and total destruction of his enemies.	I will praise Thee, O LORD, with my whole heart,	1
	I will make mention of all Thy marvellous works;	
	I will be glad and rejoice in Thee:	2
	Thy Name shall be my song, O Thou Most Highest!	
	Because mine enemies are driven back,	3
	They stumble and fall at Thy Presence;	
	for Thou maintainest my right and my cause,	4
	Thou art set on the Throne that judgest righteousness!	
	Thou hast rebuked the nations, Thou hast destroyed the ungodly,	5
	Thou hast wiped out their name for ever and ever!	
He prays that the mercy vouchsafed to himself may be extended to others, and that men may be led to put their trust in the Lord.	The enemy! their destruction is forever;	6
	And their cities Thou hast destroyed—their memorial is perished with them.	
	But the LORD reigneth King forever,	7
	He hath also prepared His seat for judgment;	
	He judgeth the world with righteousness,	8
	He ministers true judgment unto the people;	
	So may the LORD be a high tower for the oppressed,	9
	a tower of refuge in time of trouble,	
	And they that know Thy name shall put their trust in Thee,	10
	for Thou, LORD, hast never failed them that seek Thee!	
	Praise ye the LORD who dwelleth in Zion,	11
	tell the people of His doings;	
	for He that maketh inquisition for blood remembereth them,	12
	He forgetteth not the cry of the afflicted.	

## II.

He begs for renewed tokens of Divine favor, that he may have new food for praise.	Be gracious unto me, O LORD, consider my trouble	13
	from them that hate me,	
	Thou that liftest me up from the gates of death,	
	That I may shew forth all Thy praise	14
	within the gates of the daughter of Zion:	

that I may rejoice in Thy salvation !	
The nations are sunk down in the pit that they made,	15
in the net which they hid privily is their foot taken ;	
The LORD hath made Himself known !	16
He hath executed judgment !	
the ungodly is trapped in the work of his own hands !	
[Higgaion—Selah.]	
The wicked are turned into hell,	17
All the nations that forget God !	
for the poor shall not always be forgotten,	18
the patient abiding of the meek shall not perish for ever.	
Arise, O LORD ! let not mortal man prevail,	19
let the nations be judged in Thy sight !	
Put them in fear, O LORD !	20
let the nations know that they are but mortal men !	

## PSALM X.

## I.

Divine help is implored, and the deeds of the wicked are described.

Why standest Thou so far off, O LORD ?	1
Why hidest Thou Thyself in "times of trouble ?"	
for the pride of the wicked the poor are set on fire,	2
they are taken in the wiliness they have imagined ;	
the ungodly maketh boast according to his heart's desire ;	3
and the covetous man blesseth while he despiseth the LORD.	
The ungodly hath a high look, and saith : "He heedeth not !"	4
"There is no God !" these are all his thoughts :	
his way doth always prosper ;	5
Thy judgments are far above out of his sight,	
As for his enemies, he defiecth them ;	6
He saith in his heart : "I shall never be moved !"	
"There shall no harm happen unto me !"	
His mouth is full of cursing, deceit and fraud ;	7
Under his tongue is sorrow and mischief ;	
he sitteth in the lurking-places of the villages,	8
Yea, privily in his lurking dens, doth he murder the innocent,	
his eyes are privily set against the poor,	9
he lieth waiting secretly, as a lion in his lair ;	
Yea, he looketh to ravish the poor,	10
he doth ravish the poor, and getteth him into his net ;	
he is crushed—he sinks down—he falls,	11
the poor in the hands of his strong ones ;	
he saith in his heart : "God hath forgotten !"	12
"He hideth His face !" "He will never see it !"	

## II.

Arise, O LORD ! O God, lift up Thine hand !	13
forget not the poor !	
Wherefore should the wicked contemn God ?	14
while he doth say in his heart, "Thou carest not for it !"	
Thou dost see it, for Thou beholdest weariness and vexation,	15
to put them in Thy hand :	



the poor committeth himself unto Thee, 16  
 Thou art the helper of the fatherless.  
 Break Thou the arm of the ungodly, 17  
 and the evil man; when his wickedness is sought for,  
 let it not be found.

III.

The help sought is granted, and God proves Himself to be the Defender of the oppressed. The LORD is King for ever! 18  
 the nations are perished out of the land!  
 LORD! Thou hast heard the desire of the poor, 19  
 Thou wilt establish their heart;  
 Thine ear hearkeneth thereto, 20  
 to keep the fatherless and the afflicted to their right,  
 that the man of the earth may no more oppress!

SHORT SERMONS FOR THE TIMES.

No. 6.

"We spend our years as a tale"—Psalm xc. 9.

It is a wise custom of mercantile men, at the end of the year, first, to strike a balance of profit and loss, that they may ascertain the fruits and rewards of their labor; and secondly, to take an account of their stock of goods on hand, that they may make prudent arrangements for the business of the future. This is what we ought to do in matters of infinitely greater moment, diligently inquiring—first, how much we have profited ourselves, and how much we have benefited others, by our improvement of the mercies of the past year; and secondly, what amount of the good gifts of God we now possess, and what use and investment we may best make of them for the year to come. To urge the importance of this duty, and aid in its execution, what Scripture could be more suitable than this "Prayer of Moses, the man of God?" Written probably toward the termination of the forty years' wandering in the wilderness, when the generation that came out of Egypt had nearly all perished, and Israel's inspired leader and his consecrated brother, for their offence at the water of Meribah, were doomed to die without crossing the Jordan, it abounds with the most impressive images of the brevity and uncertainty of human life, viewed as the result of disobedience and an incentive to reformation. "We spend our years as a tale."

Elsewhere in Holy Scripture the lapse of time is compared to "a post," to "the weaver's shuttle," "the swift ships," "the eagle that hasteth to the prey;" and man, with all his glory and his strength, is described as a fading flower and a falling leaf; and his little life as a handbreadth, a shadow, a vapor, a wind, a sleep, a dream; and here it is a tale, soon told, little esteemed, and easily forgotten. The river rushes ever onward to the ocean, and no human effort can arrest or retard its course. If we think of our years in connection with the infinite life of God, or the endless ages of the world to come,

no comparison is possible. If we compare them with the age of the earth, the longevity of the antediluvian patriarchs, or the duration of some of man's productions, we cannot help feeling how true and how forcible is the declaration, "We spend our years as a tale."

But the chief idea here seems to be our common indifference to the great purposes of life and its eternal issues. "Time," says John Foster, "is the inheritance of every man, who has a life-rent of this present world; a little section cut out of eternity, and given us to work in." And in this "little section," this "inch or two of time," we have a task to perform for which, without Divine aid, eternity itself were insufficient. To reform a sinful life, to correct a thousand evil habits, to undo all that we have been doing from our childhood, to acquire the knowledge of God and the faith of Christ, to cultivate in all their variety the fruits of righteousness, to work out our own salvation, aid the spiritual illumination of others, and glorify the Author of our being and our blessings—these are the momentous things to be wrought during this brief day of probation. Viewed in its relation to this work, life is of incalculable value. Our years are mountains of diamonds, and every moment is a priceless gem. An hour is worth more to a dying sinner than all the wealth of nations, and all the glory of empires and the earthly joys of a thousand generations. Many a departing soul has felt what the expiring queen so forcibly expressed in the exclamation, "Millions of money for a moment of time!" Infinite destinies depend upon the use we make of our present opportunities; and soon will be heard the irrevocable sentence: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The year 1868 is over and ended. The good we neglected to gain in it is irrecoverably lost, and the good we failed to do is now forever impossible. All its misdeeds and delinquencies are registered in heaven, and floods of penitential tears cannot efface the record. We may avert some of the consequences, but cannot alter the facts. God may forgive the sin, but the history is imperishable, and the memory is immortal. Yet even from the time wasted, which can never be recalled, we may derive some benefit by reflection, some useful suggestions and admonitions, some incentives to greater carefulness and diligence, and learn to avoid in future the errors of the past, as mariners avoid the reef on which they formerly suffered shipwreck. We may gather up a little of the melted gold from among the ashes and scoriæ of the treasure-house consumed.

Suppose, then, that at the beginning of the past year we had resolutely entered upon a new course of life, devoting every moment we could command to the acquisition and the communication of good, what advancement might we have made in wisdom, knowledge and virtue! what unspeakable blessings have conferred upon others! what ignorance removed! what miseries relieved! what consolations imparted! what aid afforded to the feeble! what light poured upon them that sit in darkness! All this possible good, and more indeed than we can describe or calculate, the year brought with it; but to those who



neglected the opportunity it is now past forever, and they have suffered an unspeakable loss which the future can never repair. Every morning shook celestial manna from its wings, and the "angels' food" lay all around our camp; but we left it to perish where it fell, and now we are famishing in the wilderness. Every moment came freighted with precious gems, which we carelessly overlooked or perversely spurned; and lo! the casket is shattered, and ruby and emerald, sapphire and diamond, beryl and chrysolite, opal and amethyst, are scattered over the soil and turned under by the plow of time. The rapid stream has swept away our treasure and borne it out into the ocean, and though we stand upon the shore and look regretfully after it, and weep as it disappears in the distance, it is gone forever, and no power in earth or heaven can restore it to our possession. And others, whose errors we might have prevented, whose virtues we might have confirmed, whose souls we might have saved, have suffered a loss through our delinquency which we can never conceive, and eternity can never compensate. . .

What said to us the voice of the departing year? Listen! for the echo is yet audible: "O, ye sons of men! it is but a little while since I came to you, the latest born of eternity, with the dew of my youth upon my brow. Now my mission is accomplished, and I go to render up my account to Him who sent me. Hear ye my parting admonitions, and treasure up my words of loving wisdom. Alas! that they must be words also of censure and rebuke! I came with kindness, the almoner of Heaven's bounty; but you requited me with ingratitude, and wearied me with your follies, and made me to serve with your sins. I brought you many a blessing, which you spurned. I offered you many a gracious opportunity, which you neglected. I presented you the good seed of the kingdom, but you strewed the fallow-ground with tares. Others have made a better use of my favors. I carry with me their penitential tears to the throne of God; and the souls of some of them, renewed and sanctified, will accompany my departure, to be joined to the fellowship of disembodied saints. I furnished you the same facilities and incentives as I furnished them. Why have you not made the same improvement, and realized the same profit? Were all my golden moments less valuable to you than to them, or was their responsibility greater than yours? Why did you so lightly esteem my gifts, set at naught my counsels, and listen to the voice of the tempter? You have neglected your work, and there is much of it now that can never be done. My four seasons have brought you so much nearer eternity; my twelve months have shortened by so much your gracious probation; my fifty-two weeks are so many swift witnesses against you before the dread tribunal. Hear the shrieking ghosts of my three hundred and sixty-five days, calling for vengeance upon their murderers! Can you meet, without quailing, the dire array of my eight thousand seven hundred and sixty hours? Shall my five hundred and twenty-five thousand and six hundred minutes be so many millstones to sink you in the unsounded pit; and my thirty-one million and five hundred and thirty-six thousand seconds so many living curses to follow your eternal fall? Be wise, I pray you, ere it

be too late. Lay hold on the hope set before you, ere mercy be clean gone forever. Behold! the New Year cometh—my benevolent successor—the smiling messenger of Heaven. Receive him with hosannahs, that you may dismiss him with hallelujahs. Make a better use of his benefits than you have made of mine. Consecrate yourselves and your substance to God; live for others; feed the hungry; clothe the naked; visit the widow and the fatherless in their affliction; imitate Him ‘who went about doing good;’ go forth in His footsteps to seek and to save that which is lost; sustain His ministers; endow His Missionaries; spread the triumphs of His cross; and secure for yourselves the blessings of those who were ready to perish. The New Year of the universe is at hand—the jubilee of Heaven and Earth. Hark! it is the trump of preparation; it is the clang of the last conflict; it is the crash of falling kingdoms; it is the sound of Immanuel’s chariot. Farewell; and may ye all find mercy of the Lord in that day!”\*



### MICHIGAN.

WE commend to the attention of our readers the following PASTORAL LETTER of the Bishop of Michigan on the subject of Missions. It has in it the ring of the true metal, and reminds us of a duty we must hasten to discharge, if we would not forfeit the continuance of the blessings which have hitherto been so abundantly bestowed upon us. The Divine command is: “Go ye into all the world and preach the Gospel to every creature.” Let us see to it that we obey this command in all its length and in all its breadth, lest our “candlestick” be removed “out of his place.” Let us eagerly “embrace the glorious honor of being co-workers with God in diffusing the rich blessings and comforts which His own dear Son, by self-denials and suffering and death, has revealed to the world.” Let the noble appeal of Michigan be promptly seconded by all our Rt. Rev. Fathers, who, from the very nature of their office, are the chief Missionaries of the Church. Let each one of them call upon the parishes of his Diocese to make their offerings in some degree the measure of their love to the adorable Head of the Church; and the “glad tidings of peace and salvation” will soon be proclaimed by faithful Ministers of Christ to the “millions at home and abroad who are now imploring our aid.”

DEAR BRETHREN:—At a meeting of the Board of Missions, held in the city of New York, in October, the following resolution was passed, and ordered to be sent to the Bishops of the Church:—

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\* This sermon should have appeared in an earlier number, but by the press of other matter, has been crowded out till now. Though a little out of the order of time, its counsels are still in season, and may well claim serious attention.



“*Resolved*, That each of the Rt. Rev. the Bishops of this Church be respectfully requested to address a Pastoral Letter to his Parochial Ministers, enjoining upon them the duty of adopting and acting upon some plan of systematic effort in behalf of the cause of Missions,” etc.

I comply with this request with great pleasure. If your people had been present at the late meeting of the Board of Missions, they would have joined in the hearty expressions of thanks to God for the missionary spirit which seemed to pervade not only that body, but the whole Church. It furnished the strongest proof of the blessing of God on the labors of His Ministers, and that the Spirit of our blessed Saviour had taken hold of the hearts of those who professed to be His children. Everything in the Church may seem to be prosperous, but if this Spirit be wanting, there can be no real life in the heart, and none in any part of His Church. It is the great test of true religion, and the great means of receiving the blessing of its adorable Head. Wherever it is wanting, leanness and barrenness will come into the soul, and the apparently prosperous parish will soon wither and decay.

I feel anxious that this Spirit should be felt in every heart, and the evidence seen and known, by a lively interest in the cause of Christ. We are called upon now to redouble our exertions and exercise severer self-denials, for the sake of Him who redeemed us with His own most precious blood.

He has opened to His Church new and extensive fields of labor in our own country. Thousands of our own people, and others not known to the Church, are calling for the Gospel and Church of Christ in the distant regions of our land; and thousands at our very doors, almost in a state of heathenism, are stretching out their hands for aid; and in foreign lands the opportunity was never greater to send the blessings of the Gospel and Church of our Lord. We cannot escape these responsibilities. If we do not meet them, God will take away our blessings, and make our religion a dry formality and a drudgery, instead of an active life and increasing pleasure.

I need not bring to your consideration the many injunctions in the Word of God in reference to this duty, and the rich promises connected with its performance. The example of our blessed Saviour and of His faithful disciples in all ages, are enough for every true Christian. I would, therefore, most earnestly urge the Clergy under my care to present this subject *at once* to their congregations, and to adopt some *systematic mode* to call forth their offerings to God. Monthly collections should be regularly made, and oftener if possible, and other modes used (for Diocesan, Domestic and Foreign Missions) to excite the hearts of your people, and call forth their continued efforts in this great work.

It is painful for your Bishop to see on our records, that some parishes in his Diocese have not contributed *one dollar* for the cause of Missions, which is the cause of Christ, during the past year. Brethren, these things ought not so to be. How can a blessing be expected upon your labors?

In addition to these efforts, missionary information and instruction should be

given frequently to your congregations. Many persons have not the opportunity to be made acquainted with the wants of the Church, and therefore need such information and instruction. The feebleness of our efforts and the scantiness of our offerings must be attributed to the neglect of the Clergy in this respect. For the true children of Christ only need to be shown the way, and to hear of the wants of the destitute, to enlist them in this great Christian duty and privilege.

Let it not be said, dear Brethren, that a single parish in my Diocese had failed in this duty. Let it not go forth to the world, that the professed followers of Christ had not embraced the glorious honor of being co-workers with God, in diffusing the rich blessings and comforts which His own dear Son, by self-denials, suffering and death, has revealed to the world.

I ask you, beloved Brethren, for *instant* and *continued* exertions, to aid in sending faithful Ministers of Christ to proclaim the glad tidings of peace and salvation to the millions at home and abroad who are now imploring our aid.

Let our offerings be in some degree the measure of our love to Him who has marked out for us, by His own most blessed footsteps, the true and living way through this world of sin to our inheritance in Heaven.

Commending you all to the guidance of that Spirit without which "nothing is strong, nothing is holy,"

I am, dear Brethren, sincerely and affectionately,

Your Pastor,

SAM'L A. MCCOSKRY,  
*Bishop of Michigan.*

Detroit, January 25, 1869.

## SYSTEMATIC BENEFICENCE.

### No. 2.

IN our first number we spoke of the importance, to the spiritual life of Christian men, of ascertaining a rule to go by in the use of money for religious objects; since, as all our actions should be controlled by a sense of duty, this class of them cannot be allowed to escape that control; and if God has given us any such rule to determine the amount of our gifts to the Lord's work, to fall short of the full measure it requires, is itself a sin, and therefore destructive to the spiritual life. And as it will scarce be questioned that a very large number—perhaps a majority of the members of Christ's Church—do fall short in their gifts and offerings for the Church's work, there must be a great amount of sin in this regard to be answered for, which is exerting a most disastrous influence on the life of the Church.

But this sin does not often nor generally take the form of a refusal to acknowledge known duty. A great part of it arises from ignorance of what that duty is. The rule or law of Christian duty on this subject has been so systematically ignored and left out of sight, that men have been without the means of enlight-



ening their consciences as to what they ought to do ; some have even gone so far as to deny that there is any rule, and to maintain that the whole matter is to be decided by each man's measure of Christian feeling or sense of fitness in his own case ; and so it has come to pass that there are thousands, whose sense of honor and of duty would not allow them to withhold from a fellow-man one single cent belonging to him—who pay with the utmost punctiliousness every just debt, whether enforced by law or not—who would scorn in any way to evade the payment of their just taxes to the government, and would count it the meanest sort of robbery to withhold property from a friend because they knew he would not demand it—who yet, daily and continually, ROB GOD, by refusing or neglecting to present for His service “those tithes and offerings” which belong to Him by the constitution of things, and whose payment is a thousand-fold enforced upon Christians by all that He has done for them.

And it is in this direction that we shall find the great sin of the Church of the present day, in reference to the use of wealth. When we say that our money and possessions are our own—that we have the right to determine what use we shall make of them, to what purpose we will give them, and to whom we will intrust them—we sin against God, not only because we refuse thus to submit our actions to His control, but because we rob Him of that which belongs to Him, and which He has intrusted to our care. We are not owners, but managers ; we are not independent possessors in fee-simple, but are holders for His glory, and the best good of those who shall come after us, of a life interest in an estate from which we are bound to make to Him constant returns, as an acknowledgment of His superior title, and as the certain means of insuring a present blessing and a higher reward. No matter how small or how large the amount we may obtain, He that gives us power to acquire property, adds to this power an obligation to render to Him a portion of our acquisitions, and if we keep this back we rob Him of His due.

This view of the matter certainly deserves the most profound consideration. It cannot be of slight importance. The guilt of “robbing God in tithes and offerings” was one of the heaviest charges made by the Almighty against His ancient people, and had much to do in bringing upon them the calamities with which they were visited. If the Church, through us, its members, is doing the same thing, our sin is very great, and we cannot wonder if the dews of heavenly grace are withheld and our spiritual life is feeble ; while we may be assured, that if we “bring all the tithes into the storehouse,” “the Lord will open the windows of Heaven and pour out a blessing,” temporal and spiritual, “till there be no room to receive it.” But not only do ignorance of duty, and that unwillingness so characteristic of the present day to confess God's claim upon our goods, cause the sin of the Church in this matter of giving to be very great, but there are other influences, subtle and powerful, working to the same result.

And here we beg to ask one question : How happens it that almost universally we find men giving for the Lord's work amounts smaller in proportion as their wealth increases ? Every pastor knows that persons of moderate

means make greater offerings to religious purposes, in proportion to their ability, than those of very large incomes—very often absolutely greater than those of the wealthiest parishioners. Now why is this? It is because the acquisition of wealth at once opens the way to the access of two of the most subtle and dangerous influences that can affect the Christian's life. Worldliness and covetousness come in like a flood the moment one reaches a point in social life which the possession of property gives him. Insatiable as death, and with "an appetite that grows by what it feeds on," they surely draw him who begins to yield to their demands farther and farther away from God and holiness, and consume utterly the best fruits of the Blessed Spirit. In too many cases it is they that prompt the answer, "I cannot afford it," with which men of wealth and women of elegance repel applications for religious objects, or give a scanty pittance from a well-filled purse. What means the fact, that many a woman goes with an easy conscience to her monthly communion, who has never laid upon God's altar gifts which, all told, would equal the value of some one elegant, but unnecessary article of dress, or of the jewels which flash upon her fingers?

How comes it that Christian men can solemnly kneel and profess to offer themselves, "their souls and bodies, to be a reasonable, holy and living sacrifice" unto God, when the sum of all their benefactions for the Lord's service do not equal the profits of some one successful enterprise? Why are there every season, in city and country, expended in costly entertainments for rich neighbors and acquaintances, by Christ's disciples, sums of money exceeding in amount any year's contributions they have ever made for their poorer brethren, the halt and the lame and the blind, whom our Lord tells us expressly to prefer? Why is it necessary for the Bishops of the Church to renew, year by year and quarter by quarter, their earnest appeals to the Church, to make up what is promised to the faithful pastors, which ought to have been ready long ago? It is because another law than that of God has higher power upon His own children. The law of society has more power than the law of God. The demands of social position, determining forms and expenses of dress and general style of living, the gratification of sensual appetite, calling for the costliest luxuries of the table, and the constant pressure to accumulate capital as a means and aid to still greater extravagances in the same direction, are sweeping the more prosperous members of the Church by a great flood, which blinds them to their duty, and is involving them more and more in those sins of "the lust of the flesh, the lust of the eye and the pride of life, which are not of the Father, but are of the world."

If, then, it be true that the admitted shortcomings of Christian men in their gifts for the service of God arise from failure to make duties of all these acts, and especially of the use of their money—if it involves, however thoughtlessly, a robbing of God in what He claims as His due—if it be to a great extent caused and prompted by a "love of the world, which is enmity with God," by a readiness to gratify those "fleshly lusts which war against the soul," or by that "covetousness which is idolatry"—are we not right in saying that it is bringing



grievous guilt upon the souls of Christian disciples and fearfully corrupting the Church's life?

And while every Christian man in his hours of careful self-examination ought to ask himself the question, how far he is chargeable with guilt in this matter, it becomes the highest duty of the Clergy to press this theme on the attention of their flocks, and to point out in the plainest possible terms the great danger they are in from their ignorance or negligence of duty on this subject. Important as missionary meetings may be—however right and fitting to resort to any innocent means of awakening an interest among children and adults in the missionary work—they never can do what it is the business of the Christian minister to do in the discharge of his ordinary duty. It is the pastor and watchman for souls who must enlighten men's consciences, and move their hearts on this as on every other question of Christian obligation. A fitter topic could not be selected for the approaching Lenten season than an earnest and affectionate setting forth before the Church of her duties and of her shortcomings in the use of the goods of this world, and of the high and ennobling motives by which Holy Scripture every where appeals to us to be faithful and liberal in offerings for God.

In our next number we propose to enter upon an inquiry as to the rule which ought to guide the consciences of Christian men in using their substance for the service of God.

\* R.\*

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### MICHIGAN AGAIN.

ELSEWHERE we present the eloquent, earnest and stirring Pastoral Letter of the Bishop of Michigan, and here the no less eloquent, earnest and stirring circular of the members of the Board of Missions residing in that Diocese. If every Diocese will come to the work as that of Michigan has, the dawn of a glorious day for our Church in this land and in this fallen world will soon break upon us. What Diocese, with equal promptness and zeal, will come next into the line of work for Christ and His Church? We trust that our gray hairs may not be greatly multiplied while we are waiting for an answer.

#### *To the Clergy and Laity of the Diocese of Michigan:*

DEAR BRETHREN:—You have seen, no doubt, in THE SPIRIT OF MISSIONS and some of the Church papers, glowing accounts of the prolonged sessions of the Board of Missions, and also of the many and, in some instances, very large Missionary Meetings held during the recent General Convention in the City of New York. There was but one drawback to the enjoyment and satisfaction caused by those meetings. It was ascertained by the official returns and reports made, that a considerable portion of the Church—a portion representing its strength and prosperity as well as its feebleness and poverty—had apparently

not been awakened to the responsibility which rested upon it, in regard to the extension of the Gospel throughout our own country and among the heathen of foreign lands.

We dare not, in charity, believe that every one of the fourteen hundred parishes in the North and West that have contributed nothing to Foreign Missions, or even of the six hundred that have contributed nothing to any one of the three departments of our General Board during the past year, is totally devoid of interest in the divine work of Missions. We are assured otherwise. But statistics show an alarming lack of information, or dullness of conscience, on the part of the Church at large; and doubtless the Rectors and parishes who have done little or, perhaps, nothing would take their share of the responsibility. With two hundred thousand communicants, and probably twice two hundred thousand non-communicants, attending public worship and contributing with the former, the sum sent to the treasury of the Domestic Committee during the twelve months ending October 1, 1868, was only eighty-eight thousand dollars for the general work; about fifteen cents for each supposed contributor, or at the rate of forty-four cents for each communicant, had the contributions been from communicants only. That is (though we hardly dare to publish it) one-third of a cent a week for each contributor, or one cent a week for each communicant. The Foreign and the Freedman's Committees *together*—God, forgive us!—hardly surpassed this meagre offering.

No wonder that the Domestic Committee, going forward in reliance on the Church, and incurring no obligations except such as seemed to be imperative, found themselves at the close of the year twenty-five thousand dollars in debt. The Foreign Committee, equally prudent, were overtaken by a deficit of no less than thirty-two thousand dollars. The Freedman's Commission, retrenching plans and work till the cry of cruelty and almost dishonor was raised against them, nevertheless shared the fate of the other departments. And thus—as it was made evident to the Board of Missions—it had to come to pass that, at the very moment when, in answer to the many prayers of God's people, such fields were opening in our own land and in foreign lands as never before were opened to this Church, the question was forced upon the Board and demanded speedy settlement, which one of three possible courses they would choose, viz.: whether (1) to abandon a large number of our Domestic Mission stations and their faithful Missionaries, close many of the Christian schools among the freedmen, and also give up not a few of the most promising stations, schools and Missionaries among the heathen; or (2) to try at least to hold the ground already gained at so much cost of prayer, labor, money and sacrifice, but refuse all new enterprises; or (3) to redouble prayer and labor, and keep up, if possible, with God's gracious Providence, endeavoring to go forward in the line of God's will, the Church's natural duty, and her members' easy possibility.

It will be seen that, with receipts no larger than those of last year, the Board—or, rather, the Church—already embarrassed, must take the first course, viz.: abandonment; with receipts only, say, thirty-three per cent. larger, she must



take the second—that is, try to hold the ground, but decline growth and progress; while, could the receipts be doubled, she could make a noble push forward. The Board now solemnly ask of you, and the parish with which you are connected, counsel as to their duty. You must not decline offering us your best and most prayerful advice. You are a part of that Church which is charged and has undertaken to preach the Gospel to every creature; and the Board of Missions are “your servants for Jesus’ sake” in the discharge of this duty. What do you advise them to do in this emergency?

Compelled to act promptly in a matter which brooked no delay, and emboldened by what seemed to be the holy determination of all the representatives of the Church, of all orders, in triennial meeting assembled, the Board humbly, but firmly, resolved to venture—for a time, at least—to go forward. *They dared not deliberately resolve on a course of shame, loss and ruin.* Tell us if they misrepresented their constituents or have done wrong.

We, the members of the General Board resident in the Diocese of Michigan, are addressing you this circular, because by a resolution of the Board (printed below) it is made our duty, with the approval of the Bishop, to “promote the interests of the Board in said Diocese.” The Episcopal approval, we need hardly say, is cordially given, as you learn not only from the signature below, but from the Pastoral Letter of the Bishop, which has preceded this circular. We therefore, as the agents of the Board, ask and expect your counsel in this critical juncture; and, further, we feel it our duty to respectfully offer to our Brethren of the Clergy and Laity the following suggestions:—

The Church in this Diocese, as in all other Dioceses, needs some systematic and practicable arrangement with reference to General Missions, which shall insure to our people fuller information, growing interest, more frequent and regular opportunities, and, as a consequence of all, larger and more religious giving; and which shall also enable us to give assurance in advance to the Committees of the General Board as to the probable amount which they may expect from this portion of the Church in the prosecution of their three-fold undertaking. Now as to this amount. It has already appeared that anything less than twice the sum which the Church at large gave last year, will prove disastrous; and it appears that this Diocese gave for Domestic, Foreign and Freedmen’s Missions together, about a half-dollar for each communicant. Ought we not, then, to determine on doubling that amount for this year? A dollar from each communicant would give the three Committees five thousand five hundred dollars for the year ending October 1, 1869. Larger giving than this *petty two cents a week for all our General Missions combined* would, of course, be necessary on the part of the Church at large; but it is our humiliating privilege to know that even this would be the double of *our* offerings for the last year. This amount we believe to be within our reach, if every Minister and parish would but make the effort.

The great difficulties in our way seem to us to be lack of interest, want of system, and ill adaptation of means to the end. It is respectfully suggested

that if each Rector or Missionary would personally interest himself in the circulation of the admirable SPIRIT OF MISSIONS throughout his parish, much of the lack of interest would be remedied, for it grows out of lack of information. And farther, if the Clergy would from time to time (the more *statedly* the better) preach or lecture on missionary topics in general and missionary fields in particular, it is believed that the inherent interest of the subject would greatly multiply the people's bounty, and also make them the cheerful givers whom the Lord loveth. If the "Annual Appeals" of the three Committees (gratuitously furnished in any number) were distributed through the pews of the church, and commended by the Rector on the Sunday before the several collections, it would greatly aid intelligent giving. In some parishes an occasional Missionary Meeting on a week-day evening, participated in by Clergymen and Laymen from neighboring parishes, might be useful; and the undersigned hereby respectfully proffer such assistance as may be in their power to forward such meetings.

As to system in giving, it is presumed to be indisputable that irregular, spasmodic and timid effort is neither worthy of the cause, which is the Lord Christ's, nor helpful to givers' growth in grace, nor yet productive of the best results in amounts gotten. The simplest possible system (which may be best in some parishes) of a regular, well-explained, urgently-enforced annual collection for each of the three departments, would seem to be the least with which any Minister or parish ought to be content. However feeble the parish, it ought not to be presumed that it will give less for other urgent causes—its own necessities, for instance—because it has given for Missions: every observing Christian knows that the very opposite is everywhere demonstrated to be the result. Nor ought it to be presumed that there are no devout souls in the parish who truly desire to offer, though it be of their poverty, for the spread of Christ's saving knowledge, according to the plans which the Church's wisdom has devised.

The carrying out of this simple system would have resulted in one hundred and twenty-five more collections in this Diocese for the General Board than were taken last year. But in many parishes we are persuaded that more enlarged effort will alone avail. The monthly missionary meeting, with its working committees and its regular gatherings, will accomplish much in some churches; in others the system of pledges—say a dime or two a month—gotten by a few earnest helpers of the Rector, and paid monthly or quarterly to some appointed treasurer or in the alms-chest, will be found productive of noble results. Whatever the system be, undoubtedly a distinct effort should be made to reach a certain average or aggregate for the year as the minimum. The aim, religiously taken, will have very much to do with the mark reached. And the pious effort to go beyond our former attainments in the grace and *habit* of giving for Christ will be full of blessing to the giver and to the parish.

The undersigned, being charged with the duty of corresponding with the Executive Committees of the General Board, are anxious to know the mind of the

Church in this Diocese; and they therefore beg from every Rector (or, in the case of vacant parishes and stations, from the Wardens) the favor of an early reply, addressed to the Rev. Dr. Pitkin, our Secretary, touching the following points:—

1. As to the disposition of the Rector or Missionary to bring the work and the claims of each of the three above-named departments distinctly before his parish once a year, and secure offerings for each.
2. As to the practicability of raising in the parish or station a yearly sum of not less than a dollar for each communicant; and how the sum should be apportioned among the three departments.
3. As to the preferred method of raising this sum, or whatever may be raised.
4. As to the time when such sums might be expected, in part or in full, by Mr. P. E. DeMill (our appointed Treasurer), for remittance to the General Committees in New York.

In the earnest hope that, by God's help, this Diocese, so largely blessed from its beginning to this day by the bounty of the General Board, may be led to see its duty to return unto the Lord for all His benefits, and that it may thus rise to the honor of having its *every parish a contributor*,

We are, dear Brethren,

Your servants in Christ and His Church,

SAM'L A. MCCOSKRY, *Bishop of Michigan.*

BENJ. H. PADDOCK,

GEO. D. GILLESPIE,

THOS. C. PITKIN,

J. P. TUSTIN,

C. C. TROWBRIDGE,

H. P. BALDWIN,

P. E. DEMILL,

HENRY A. HAYDEN,

*Members for Michigan of  
the General Board, and  
Special Committee for  
this Diocese.*

*Detroit, Feast of the Presentation, 1869.*

RESOLUTIONS OF THE GENERAL BOARD OF MISSIONS, OCTOBER, 1868.

*Resolved*, That this Board recommend to the parishes in this Church to organize, under guidance of their Rectors, Auxiliary Committees, to disseminate information, collect funds, and render such other aid as may be needful to awaken a Missionary spirit therein and supply the needs of the treasury."

*Resolved*, That in every Diocese, the members of the Board of Missions resident therein shall constitute a Committee (subject to the approval of the Bishops thereof), charged with promoting the interests of the Board in said Diocese, especially in raising money; and that the several Executive Committees of this Board be requested to correspond with such Diocesan Committees in respect to their work."

## EDITORIAL.

### SUBSTITUTES.

It is not long since many people throughout this country had occasion to learn, under a sad experience, the perplexing lessons relating to the procurement and remuneration of substitutes, to serve for them in a desolating war. We have peace now, and God grant that we may prove ourselves so worthy of the great blessing that it may be perpetual.



But now, in time of peace, there are Christian men, many Christian men, in our Church, bound to a manful and life-long fight under Christ's banner, who are called upon to take into serious and prayerful consideration the duty of procuring and paying substitutes to do in some sort their service on the great battle-field of the Church. We refer to a large class of Christian men, long signally blessed of God, whose business or social relations are such that they cannot offer *themselves* as "fit persons to serve in the sacred Ministry." Some of them, perhaps, in early life, treated suggestions and convictions in regard to this matter with culpable neglect, thwarted the wishes and prayers of pious parents and friends, and planted in their own minds "a root of bitterness," which yet remains there to trouble them somewhat. They see and feel the need of more *commissioned* soldiers in the sacramental host. They "pray the Lord of the harvest, that He will send forth more laborers into His harvest," but they cannot go. They are "fast bound," not exactly "in misery and iron," but by the entanglements of social and secular relations. They fear God. They love God. They are willing to work for God and His Church, and they do work in certain ways. If, with their present views and feelings, and what their experience of the world has taught them, they could be placed again in the circumstances of early life, they would very likely say, each for himself, "Lord, here am I; send me." But the circumstances of early life cannot be repeated. Duties then neglected can never be fully performed. The Christian merchant, lawyer, physician—the Christian man who has no business at all except to take care of and dispense what he has earned, or what, by providential ordering, has fallen to his keeping and loaded him with responsibility—cannot go and serve as a Missionary in the great Domestic or Foreign field. He cannot go in person, but he can by a substitute. He cannot *go*, but he can *pay*, and he is called upon to do promptly and gladly what he can. We have now some helpers who are each paying the stipend of a Missionary (stipends range from two hundred to five hundred dollars per annum) in the Domestic field, and are thus providing substitutes to do for them what they cannot do themselves—to serve as leaders in the vanguard of the militant host.

There are many members of our Church who could, without inconvenience, to say nothing of self-denial, follow this example. Christian man or woman, to whom God has given the ability, can you do a better thing than to supply the stipend of a Missionary while you live, and by your "last will and testament" provide for the same, as long as Missionaries shall be needed in this or other lands?

We have now one hundred and sixty-five Missionaries in the Domestic field,

and we wish we could influence the same number of individuals or families to undertake the payment of their stipends. To do this would prove a great blessing to themselves as well as to others, and, under this arrangement, with what would come in other ways into the hands of the Committee from the balance of the Church, more Christian work could be done in a single year than has been done in five. Churches and parsonages could be built, glebes purchased, Church-schools and other institutions established, all tending to bring nearer the day when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

It would be a pleasant and blessed thing for Christian individuals or families to have at some point in our Domestic field kind and watchful shepherds, looking after and feeding the scattered sheep and lambs of the fold, and, by the resistless logic of love, drawing others into their company and fellowship—Christian shepherds to think of, to sympathize with, to pray for, and to speak of as *their Missionaries*. Many are the members of our Church who could thus, without any self-denial that is worthy of the name, put themselves in very direct and comforting communication with the Good Shepherd who gave His life for the sheep.

Let those who are able and willing, as here indicated, to provide substitutes for the highest and holiest service of earth, send us their names, and with them that which will cause us to record and remember them with thanksgiving and praise to God for the fresh life that is animating His Church.



*"OMNIA MUTANTUR, NOS ET MUTAMUR IN ILLIS."*

It is a long time since we troubled ourselves much with Latin, and, having no dictionary at hand, we *guess* that a *free* rendering of the words used for a heading of this article will read thus: The cover of THE SPIRIT OF MISSIONS has been changed three times, in the space of three months. If any of our readers shall be of the opinion that the appearance of Latin words in this Magazine, or our supposed meaning of them, is conclusive of the tendency of the Domestic Committee, or of their Secretary and General Agent, towards *medievalism*, we promise to be as uncomplaining and contented as possible. This is a desperately free country, and the right of all people to form, hold and express opinions relating to any man or matter, without the slightest regard to knowledge, probability or charity, may not be called in question. We are certain that we believe in *work* for Christ and His Church; and we are also certain

that we do not know enough about mediævalism to say whether we believe in it or not, though we have an *impression* that we do not. We are trying to be useful, and have not much time for the study of things that may be *considered* ornamental, but *may be* something else. *Omnia mutantur*. There is no use in denying it; the cover of THE SPIRIT OF MISSIONS has been changed three times, in three months—from good to bad in the first instance, some persist in saying from bad to better in the second, and from better to best in the third. “*Parturiunt montes, nascetur ridiculus mus.*” Here comes Latin again, and with it, of course, more evidence of dangerous proclivities in those who have the management of THE SPIRIT OF MISSIONS. This time it may mean that the anxieties and efforts of said persons, great and prolonged as they were, amounted to little, if anything, better than a *ridiculous muss*, especially if the nondescript figure in the centre of the cover be regarded as its crowning feature; or it may mean that the anxieties and labors of those who have talked and written so much about the matter, have still more widely missed their mark.

Whether the changes to which we refer will go on to the end of the year, we are not able to state at this writing. We do not mean to sin against good taste, nor to give offence to our friends; as for our enemies, if we have any, we mean to love them as much as we can. “Let us have peace.”



#### BACK NUMBERS OF SPIRIT OF MISSIONS WANTED.

1859. November and December.

1860. February.

1861. January, February, March, April, May, June, July, August, September, October.

1862. January, June, July, August, September.

1863. September, November, December

1864. February, March.

1866. March, April, May.

We will pay for these numbers, or any of them, twenty-five cents each, on their being delivered at the Mission Rooms, 17 and 19 Bible House, New York.

We will also pay for *back numbers*, from 1835 to 1866 inclusive, two dollars each, *unbound*, if in good condition; and for *bound* volumes, in good condition, three dollars each.



# ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1st, 1869, to February 1st, 1869:—

## NEW HAMPSHIRE.

Drewsville—St. Peter's.....	\$5 00	
Keene—Rev. E. A. Renouf, \$10; Mrs. Renouf, \$10.....	20 00	25 00

## VERMONT.

Burlington—Episcopal Institute (of which from Rector, \$50).....	129 50	
Bellow's Falls—Emmanuel, Miss Mary E. Mann, for Rev. S. D. Hinman.....	5 00	
North Guilford—St. John's.....	5 06	
Pullney—St. John's.....	3 00	
Rutland—Trinity.....	10 00	
Windsor—St. Paul's.....	2 75	155 31

## MASSACHUSETTS.

Boston—Trinity, a member.....	100 00	
Charlestown—From a friend of the cause.....	50 00	
Great Barrington—St. James', a few Young Soldiers, for Bp. Tuttle.....	10 50	
Hyde Park—Christ.....	17 00	
Holliston—Redeemer.....	5 00	
New Bedford—St. James', for Rev. J. R. Hanson.....	18 50	
Pittsfield—Mrs. and Miss Newton.....	50 00	
Springfield—Christ.....	5 00	
Wrentham—A lady, through Rev. N. G. Allen.....	5 00	
Wilkinsonville—St. John's S. S.....	3 00	262 00

## RHODE ISLAND.

Greenville—St. Thomas'.....	11 90	
Providence—St. Stephen's.....	500 00	
Warren—St. Mark's (of which from S. S., for Bp. Tuttle, \$40; for Nashotah, \$23.80; General, \$32).....	95 80	607 70

## CONNECTICUT.

Bantam—St. Paul's.....	1 83	
Bethany—Christ.....	6 00	
East Haddam—St. Stephen's.....	11 50	
Hartford—Incarnation.....	47 35	
Milford—Lillie and Lulu's Miss'y Box (of which for Bp. Neely, \$6).....	12 00	
Milton—Trinity.....	2 97	
New Haven—Christ.....	35 43	
New London—St. James'.....	82 00	
New Canaan—St. Mark's.....	10 00	
Northford—St. Andrew's.....	7 00	
Oxford—St. Peter's.....	5 00	
Poquetannock—St. James', for Rev. Mr. Haskins.....	5 00	
Stamford—St. John's.....	222 22	
" A. A. H., for Rev. Mr. Douglass.....	1 00	
Seymour—Trinity.....	12 42	
Southport—Trinity.....	10 00	
Stonington—Calvary (of which Bishop Clarkson, \$50; Rev. Mr. Christian, \$10; Dry Grove Mission, \$5).....	100 00	
Waterbury—St. John's, for Rev. Mr. Foote.....	20 00	
Washington—St. John's.....	7 00	
Westport—Christ, a member.....	5 00	
" A friend.....	15 00	618 72

## ALBANY.

Balleton Spa—Christ.....	19 08	
Clermont—St. Luke's.....	5 00	
Catskill—St. Luke's.....	43 00	
Charlton—St. Paul's, a communicant, for Rev. Mr. Hinman.....	5 00	
Delhi—St. John's (of which from S. S., \$12.04 for Olivia A. Stone; Raymond Mission, \$5).....	17 04	

Fairfield—Mrs. J. S.....	5 25	
Fort Edward—St. James'.....	10 00	
Pottsdam—Trinity (of which from Miss Marie H. Cooke, for P. C. M., \$5).....	38 50	
Schenectady—St. George's (for Bp. Randall, \$1).....	6 00	
Troy—St. Paul's.....	150 00	
West Troy—Trinity, a thank-offering.....	30 00	323 87

## NEW YORK.

Amenia—St. Thomas', Misses R. and M. Hitchcock, \$5; Mrs. J. Lambert, \$5.....	10 00	
Carthage Landing—St. Mark's.....	10 00	
Morrisania—St. Paul's, B. C. Bostwick.....	10 00	
Newburg—St. George's.....	110 00	
New York—All Angels'.....	10 00	
" Heavenly Rest (of which for Bp. Randall, \$1).....	1 50	
" Nativity, a member.....	1 00	
" Transfiguration, add'l.....	191 00	
" Trinity, part coll.....	384 45	
" Trinity Chapel, part coll.....	828 56	
" St. Ann's, a member, \$50; do., \$10.....	60 00	
" St. Andrew's S. S., Harlem.....	115 47	
" St. Michael's, Manhattanville.....	1 00	
" St. Mary's, Manhattanville.....	25 00	
" St. Paul's (of which for Bp. Armitage, \$50).....	444 14	
" St. Peter's S. S. (for the South, \$5; for the West, \$50; colored people, \$25), C. and J.....	94 13	
" A friend.....	10 00	
" S., for P. C. M.....	5 00	
" Mrs. E. J., for Bp. Green, \$2.50; for Bp. Young, \$2.50.....	10 00	
" W. H.....	5 00	
" C. S. H.....	25 00	
" J. E. F., for missionary work among colored people in the South.....	5 00	
" K. R.....	100 00	
" A. Norrie's Miss'y Box.....	10 00	
" F.....	5 00	
" "E," for Missionary at Shakopee, Minn.....	100 00	
" Mite for mission.....	50	
" A friend.....	25 00	
Poughkeepsie—Christ, additional for Bp. Clarkson.....	100 00	
Sing Sing—St. Paul's, for Southern Clergy.....	28 00	
Tuckahoe—St. John's.....	7 00	
Wilmot—St. John's.....	2 38	
West Point—Chapel.....	5 00	
Yonkers—D. E. R.....	9 00	2773 13

## LONG ISLAND.

Astoria—St. George's.....	76 10	
Brooklyn—Grace (General, \$5,200; Bp. Young, \$800; Bp. Randall, \$25; needy Southern churches, \$50; Freedmen, \$2; Nashotah, \$200; Faribault, \$200; Rev. M. Hoyt, Yankton, Dakota, \$100; for P. C. M., 100....\$6677 00		
" Holy Trinity (of which for Rev. Mr. Haskins, Salt Lake, \$100; Rev. G. R. Davis, Brownsville, Neb., \$100).....	1462 83	
" Savings, three little girls....	2 00	8217 43

## CENTRAL NEW YORK.

<i>Oneida</i> —St. John's S. S.	\$3 03	
<i>Portlandville</i> —St. John's, for the South,	3 00	
<i>Utica</i> —M. L. B., Epiphany offering.....	100 00	
<i>Watkins</i> —St. James' (of which from S. S., \$11.79).....	19 79	225 82

## WESTERN NEW YORK.

<i>Batavia</i> —A Young Soldier for P. C. M.	1 65	
<i>Binghamton</i> —A. J. E.	10 00	
<i>Seneca Falls</i> —The last offering of a Young Soldier now asleep in Jesus.....	2 80	14 25

## NEW JERSEY.

<i>Dover</i> —St. John's.....	3 00	
<i>Edgewater</i> —Mediator.....	28 10	
<i>Jersey City</i> —Grace, for Nashotah.....	8 00	
<i>Morristown</i> —Capt. Henry Meritt.....	22 00	
<i>Newark</i> —St. Mark's.....	3 34	
<i>New Brunswick</i> —St. John's.....	25 00	
<i>Orange</i> —St. Mark's (for Bp. Whitaker, elect, \$10; Bp. Tuttle, \$8; Bp. Young, \$5).....	215 00	
<i>Red Bank</i> —C. W. S. Miss'y Box, for P. C. M.	6 50	
<i>South Amboy</i> —Christ, for So. Clergy...	9 00	319 94

## PENNSYLVANIA.

<i>Allentown</i> —Grace.....	10 00	
<i>Germantown</i> —St. Michael's S. S. to- ward support Rev. J. W. Cooke.....	25 00	
" St. John Baptist S. S. (for P. C. M., \$30; toward support Rev. J. W. Cooke, \$25).....	55 00	
" E. R. C., for Onondaga Indians.....	3 00	
<i>Lower Merion</i> —Redeemer.....	125 00	
<i>Oxford</i> —Trinity, collected by Private Munts.....	10 00	
<i>Philadelphia</i> —Ascension, for Bp. Ran- dall.....	20 00	
" Ascension, Men's Bible- class, for Bp. Randall.....	17 10	
" (West) St. Andrew's.....	20 00	
" Chestnut Hill—Saint Paul's, Woman's Guild, \$135.18; Men's Guild, \$31.10.....	166 28	
<i>Radnor</i> —St. David's.....	11 20	
<i>Tioga</i> —St. Andrew's.....	10 00	
<i>Williamsport</i> —Flora's eighth birthday, \$2; in Memoriam, \$1.50.....	3 50	
<i>West Hazerford</i> —M. P. B.....	5 00	481 08

## DELAWARE.

<i>Newcastle</i> —H. G. T.....	3 00	
<i>Wilmington</i> —Trinity, for Bp. Clarkson,	26 00	29 00

## MARYLAND.

<i>Aquasco</i> —A. W. G. C.....	2 50	
<i>Baltimore</i> —Grace, for Bp. Tuttle.....	50 00	
" St. Andrew's.....	48 58	
" St. Barnabas', add'l.....	6 00	
" St. Luke's (of which Bishop Clarkson \$10).....	215 45	
" St. Peter's (for Rev. S. D. Hindman, \$50).....	100 00	
" M. J. J.....	5 00	
<i>Elk Ridge Landing</i> —Grace.....	21 89	
<i>Frederick</i> —All Saints', Bp. Clarkson.....	7 25	
<i>Leonardstown</i> —H. E. Dent, Miss'y Box, St. Mary's.....	3 02	
" St. Andrew's.....	8 13	
" H. Lay and M. Murphy, Miss'y Box.....	60	
<i>Nanjemoy</i> —Rev. R. Prout.....	50 00	
<i>Prince George Co</i> —St. John's, for Rev. S. D. Hinman.....	5 00	
<i>St. Inigo's</i> —St. Mary's.....	4 10	528 27

## EASTON.

<i>Easton</i> —O. K. D., for Wilson Hall.....	2 50	
" Lizzie and Willie Dawson.....	1 50	4 00

## VIRGINIA.

<i>Norfolk</i> —Christ.....	200 00	
<i>Portsmouth</i> —Trinity.....	16 70	
<i>Suffolk</i> —St. Paul's.....	10 25	226 95

## NORTH CAROLINA.

<i>Raleigh</i> —Seven Oak Miss'y Box.....	6 00	6 00
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## SOUTH CAROLINA.

<i>Black Oak</i> —Trinity.....	15 00	15 00
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## GEORGIA.

<i>Augusta</i> —St. Paul's.....	27 00	27 00
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## MISSOURI.

<i>Weston</i> —A Color-bearer.....	2 00	2 00
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## OHIO.

<i>Mt. Vernon</i> —St. Paul's.....	3 60	
<i>Wakeman</i> —Mrs. J. A. B.....	4 12	7 72

## ILLINOIS.

<i>Chicago</i> —St. James'.....	208 45	
<i>Farmington</i> —Calvary S. S.....	50	
<i>Gosport</i> —R.....	1 00	
<i>Galena</i> —Grace.....	22 75	
<i>Jacksonville</i> —Trinity.....	14 60	
<i>Peoria</i> —St. John's.....	6 00	
<i>Robin's Nest</i> —John A. Dickson and Mary A. Dickson.....	1 00	
<i>Springfield</i> —D. B.....	5 00	
Anon., two cent contribu- tion.....	25	259 55

## MICHIGAN.

<i>Detroit</i> —R. M.....	5 00	
" Christ (from S. S., \$50).....	213 87	
<i>Grand Rapids</i> —S. C. C.....	6 00	
<i>Jackson</i> —St. Paul's.....	35 38	
<i>Kalamazoo</i> —F. P. L.....	3 50	
<i>Langston</i> —St. Paul's.....	15 00	
<i>Monroe</i> —Josie R. Smith, Miss'y Box....	3 75	
<i>Ypsilanti</i> —St. Luke's.....	14 00	296 30

## WISCONSIN.

<i>Monston</i> —J. F. P.....	1 00	
<i>Milwaukee</i> —St. John's.....	32 00	
" St. James', from one of the agents.....	4 00	
<i>Oshkosh</i> —Trinity.....	25 00	
<i>Ripon</i> —Family Miss'y Box.....	4 00	
<i>Superior</i> —G. T. W.....	5 00	71 00

## MINNESOTA.

<i>Austin</i> —Christ, for Bp. Tuttle.....	6 00	6 00
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## NEBRASKA.

<i>Fremont</i> —St. James'.....	10 00	
<i>Santee Indian Agency</i> —Merciful Sa- viour, Christ- mas offering for Bp. Tuttle.....	10 55	20 55

## LEGACIES.

Estate of Elizabeth Rutger's, less Gov- ernment tax.....	1880 00	1880 00
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## YOUNG SOLDIERS OF CHRIST.

Receipts for the month.....	752 05	752 05
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## MISCELLANEOUS.

Young Christian Soldier.....	1367 68	
Pioneer Church.....	14 25	
Sale of Pictures.....	17 25	
A friend.....	10 00	
Two cent offering from a western woman.....	1 00	
Cash.....	12 00	1422 18

Total.....	\$19,482 73	
Amount previously acknowledged,	34,581 30	

Total since October 1, 1868..... \$54,064 03

Total receipts for the month, \$19,482.73; of this amount there was contributed \$2,331.95 for special objects not under control of the Committee.

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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MARCH, 1869.

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### EDITORIAL.

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#### *THE SPIRIT OF THE CHURCH OF CHRIST ESSENTIALLY A MISSIONARY SPIRIT.*

WHEN we consider the nature and design of the Gospel, its known power on the heart, the great blessings it imparts, and the solemn obligations it imposes on all its subjects, it seems marvellous that arguments and urgent appeals should be required to enforce its claims on the sympathies and efforts of those "who call themselves Christians." But, on the other hand, when we consider fallen humanity, its faults, its failures and moral inability, the marvel ceases, and we feel constrained to rise and plead anew for souls that are perishing for the want of "bread, of which we have enough and to spare."

What is the cause of Missions other than the cause of man's highest good and God's greatest glory? Based on Christ's mission, His atonement and last command, it binds all Christians, the Church, as *one*, to a hearty compliance, with a force which nothing but eternity can dissolve. This being so—in view of the fact of its having been instituted by Christ, and of the appointed instrumentalities by which its conquests are to be achieved—the apathy of Christians, their objections to its manifest claims, and the known difficulty of rousing the whole Church to her solemn duty, seem a moral enigma—a *wonder indeed*.

That men of the world—men who have only an outward regard for Christianity, though they know that the highest benefits are derived from it to themselves and their race—should be indifferent to its demands, we expect; but that men who have "named the name of Christ," calling themselves *Christians*,



having deliberately vowed before God, and the "great congregation"—a spectacle to angels and to men!—vowed to "keep God's holy will and commandments all the days of their life," should be *heartless* and *backward*, in fulfilling those vows, is *not to be expected*.

Who will deny the fact, that the Church, as the Church of Christ, is a Missionary Church, not by any formal resolution of its own, but by the authority and action of its great Head Himself? The missionary spirit is an element of its original constitution, essential, vitally important to the completion of the glorious work for which Christ came into the world—the *enlightenment and salvation of mankind*. Having instituted His Church, and having its immediate organization by His Apostles in view, as He was about to ascend, He said:—"All power is given unto me in heaven and in earth: Go ye, therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even to the end of the world." Here we see, then, the mission and spirit of the Church of Christ, as it was committed in its organization and the execution of its trust, to His Apostles. It was not to be the instrument of enlightening a given people, of Christianizing Judea only, but all mankind; and that simply, because "He died for all." "God will have *all* men to be saved, and to come unto a knowledge of the truth."

The Church is called in Scripture, a "witness"—a witness of the mission of Christ and of the extent of His atonement. "Go ye into all the world and preach the Gospel to every creature." *She must go*, therefore, and bear her testimony for Christ. If she refuse, a curse far worse than that of Meroz' will be her doom.

Yes, the great central truth of our holy religion—that "The Son of God came into the world to put away sin, by the sacrifice of Himself—she is to proclaim to the remotest nation on the globe. Her progress may be slow, her efforts intermitting, through the indifference and unfaithfulness of her members; still, she is the chosen instrument of God, her commission is on record in heaven, and her work must be done;—it is the fiat of Jehovah.

The Church may see her duty from the views and conduct of the Apostles after the ascension of their Lord. They preached faithfully the Word to the people of Judea. The work of Home Missions was effectually done; but this was not all, not the extent of their labors; *Foreign Missions* were carried forward with as much energy, self-sacrifice and success. One department did not languish from undue effort in another. Parts of the same work, involving the

same truths, they were sanctioned and enforced by the same commands. Within the lifetime of the Apostles, the mission of Christ was proclaimed to the whole world, as it was then known. The tempestuous sea, the unfriendly isle, the pestiferous clime; yea, martyrdom itself, presented no obstacle to those holy men in the accomplishment of their work. They knew no exception in their commission against condition, against color, nor against clime. To the candid, reasonable mind there is presumptive proof that they planted the standard of the Cross in Britain, the land of our forefathers. But had modern objections to Foreign Missions, had the apathy of the Church at the present day seized upon the Church then, where, we ask, would have been our position in the scale of humanity? *Our forefathers* were heathen, worshippers of idols, and offered human sacrifices to their gods. What better *we*, and our children now, had *they*, through the apathy of Christians, been left to their moral darkness and degradation? It would have been a gross violation of the command of Christ had the Apostles refused to send the Gospel to the heathen of their day. What less, then, for Christians now to disregard the same command? Does not that man, the man of the world, violate the law of benevolence—that Christian, violate the law of Christ, who refuses to go in person, or by proxy, and make known the blessings of the Gospel to those who need them? *Surely he does*, when he *knows* that nations are “sitting in the region and shadow of death”—when he *knows* that all men lie “under the curse of the law;” and that God desireth not the death of a sinner, but “will have all men come to a knowledge of the truth and be saved.”

Much was said of the moral sublimity of the scene in 1835, when, at the General Convention, the Church in her collective character declared herself a Missionary Church, and every one baptized, a member of the same. Was that resolution viewed as making, then, the Church a missionary organization, or, as a formal recognition of the primitive truths that she, as the Church of Christ, is essentially a Missionary Church, and that every member has a personal interest in obeying the high behests of her Great Head; and, that she, in her combined force or entireness, should then rise to the solemn responsibilities of her trust, to her whole duty in respect to God and the world? This latter, it is not to be doubted, is the right construction.

The spirit of Christ is essentially and practically a missionary spirit; and the organization of His Church must have been on the same basis. This spirit, implied in His mission and expressed in His command to His disciples, is the test of a living, a standing Church, a *Church of Christ*. If, then, we see an

organization not recognizing this feature or spirit, *is* it a Church, or branch of the Church of Christ? How can it be, repudiating so plain, uncompromising a command? It does not abide the appointed test of Christ.

And if we see an organization recognizing this feature, acknowledging the authority of this test, yet not fulfilling its obligations—permitting its appointed agents to be harrassed by debts—debts accumulating in the faithful discharge of their trust, and, withal, this state of things yearly recurring—what shall we say, what *can* we say, but that its claims are theoretical only?—that, having departed from the spirit of Christ, it is in danger of being rejected at the bar of Heaven?

The missionary spirit recognizes a great work *to be done* for Christ and the world, and the Christian of every generation as formally and fully committed to its persistent progress and success. It is not limited to one's personal salvation, as some would seem to think. This is a selfish Christianity, and unworthy of the name. If one man needs salvation through the atonement of Christ, then all need the same. If "there is no other Name under heaven given among men whereby we must be saved," then *salvation by Christ must be published among all nations*. The man who thinks and labors for his own salvation, not regarding others equally needy, is building on a foundation of sand; and "when the rain descends, and the floods come, and the winds blow and beat on that house, *it will fall*, and great will be the fall of it." The love of Christ in the scheme of His salvation, is not partial; it contemplates *the whole family of Adam*; and he who has the spirit of Christ must offer up his prayers, exercise self-denial, and persistently labor for the salvation of the *world*. That love which prompted the command, "Go ye into all the world and preach the Gospel to every creature," *will prompt* every heart in which it dwells, to a ready and cheerful compliance; obedience will be a privilege as well as a duty.

"Salvation! O salvation!  
The joyful sound proclaim;  
Till earth's remotest nation,  
Shall learn Meesiah's name."

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MRS. C. C. HOFFMAN proposes to establish in West Philadelphia a *Home for the children of Missionaries*. She has the approbation of persons of high standing in the Church, and promises of aid in the accomplishment of her object. All communications should be addressed to MRS. C. C. HOFFMAN, 3518 Lancaster Avenue, West Philadelphia.



## MISSIONARY CORRESPONDENCE.

### AFRICA.

#### EXTRACTS FROM BISHOP PAYNE'S MONTHLY RECORD.

PASSAGES occur in the journals of our Missionaries which may appear to some persons at home, stale and uninteresting. Surrounded by comforts, and living under the influences of Christianity, civilization and refinement, but few can estimate the force of circumstances, or realize the varied difficulties attending the work of Missions in heathen lands, and hence appreciate the indications or signs that arise from time to time to depress or encourage the Missionary in his labors. Facts and circumstances that appear trivial to the inexperienced eye at home, often prove way-marks of great significance to the Missionary, of the progress of his work.

The first entry in the "Monthly Record" of Bishop Payne for November last, may be taken as illustrative of the truth of these remarks:—

"*November 8th.*—Riding over to Dodo Lu on Tuesday, I was followed by a company of children as usual. On arriving at the point forming the headland, they gathered around me, saying: 'Take us to your school. Teach us the things of God.' So arranging them before me on a flat rock, shaded by beach dates from the rays of the declining sun, I complied with their request, teaching them in Grebo.

#### A FAVORABLE INDICATION.

"I refer to this incident as indicating a change in the children, and a decided progress in their knowledge of our character and object. We have always endeavored to have these vernacular schools in one form or another; sometimes taught by Missionaries, sometimes by natives or Liberian assistants; but it was long up-hill work. The pupils and parents required pay for attendance, and once they stoned the house of our late brother Hoffman because he refused to accede to their unreasonable demands. Now, they *seek* instruction. Their voluntary attendance at Sunday-school becomes more and more regular, and they manifest decided advance in knowledge of the truths of Scripture. There are few who cannot now join in the popular hymn introduced by Mr. Auer:

'Bà hme Yesu ye, tetino'—

'Let us turn to Jesus now.'

#### HOW TO GET A HOLD ON THE PUPILS.

If we consider the fact, that our Missionaries have at first neither physical nor moral control over the pupils, or parents, the frail tenure by which the former are held will be seen, and hence the difficulty in establishing and sustaining their schools. They must gain the confidence of the people as to their motives, and inspire the children with a desire for improvement, before they can feel that they have a hold on the pupils.

## THE CHURCH OF ENGLAND HAS THE ADVANTAGE OVER OTHERS.

In these respects the English Missions at Sierra Leone, have greatly the advantage over ours at Cape Palmas. That settlement is composed of captives from slave ships, who, when landed at Sierra Leone, come under the control of the Government. When children are among them they are placed in school, and are beyond the power of their parents to remove them. Their connections with the schools is thus permanent, and their progress uninterrupted; after a while, the most promising are advanced to schools of higher grade, and those of inferior minds are placed in situations suitable to their capacity. Here no extraneous influence can be brought to bear against the prosperity of these schools; and very little, indeed none, beside the natural opposition of the heart, against the humbling truths of the Gospel; hence, the chief cause of greater success in the Missions at that point than in any other on the West coast of Africa.

The facts stated by Bishop Payne are signs of progress, and should be received with feelings of encouragement by the friends of the Mission.

## REV. C. F. JONES.—NATIVE CONVERT.

"On Wednesday evening, Mr. Jones preached as usual in Grebo. It is undoubtedly desirable everywhere to raise up, as fast as possible, an indigenous Ministry. By such a Ministry only can Christianity permeate and possess the heathen world. But the Christian Church must be content patiently to pray, contribute and labor until God's appointed time for this end.

## WHITE LABORERS STILL NEEDED.

"The earlier apostles and evangelists who are to plant and lay foundations amidst the disorganization and degradation of heathenism, must be master-builders, trained in the established Church of God. The earlier native ministers need their guidance and instruction; and as the "treasury" of the latter is much better stored with things new and old, they have, of course, more to communicate. It is naturally found, therefore, that, while the native has the best command of *language*, his *teacher*, having more matter, interests and edifies more the hearers."

## LETTER OF REV. MR. AUER.

THE following letter is inserted at the request of the gentleman to whom it is addressed. Although it has appeared in several of the Church papers, it is supposed that in THE SPIRIT OF MISSIONS it will reach many to whom otherwise it will be inaccessible.

It will be perceived that the appeal for *men* here is again most earnestly made, which cannot with safety be disregarded. In this particular the African Mission has reached a crisis involving disaster too imminent for any Christian to hesitate to act. The great cry now is *men*. Men, under God, are the life of the

Mission; *money*, too, but money with the men constitute the force of this appeal. *Both* must be forthcoming together, or, to human eye, all will be lost. Withdraw white agency now, and the African Mission will be a failure. Emancipation at the South increases vastly the importance of this Mission. If it fail now, hereafter the work will have to be done anew. The advantages now gained will have to be reached by another series of effort, of expense and death, like that in the past. But if its several stations be energetically sustained, they will be so many centres of influence or starting-points in the race in which agents springing from emancipation will have to run. Besides, teachers and ministers properly trained in the field will prove more efficient than twice the same number sent from America. The colored agent from this country in going to Africa has much to *unlearn* and more to learn on his arrival.

Withdraw your prayers and contributions now from your death-bought Mission in Africa, and never will the Church give her confidence to another; all others will surely prove a failure. The time has not come when you can *safely withdraw white agents*. The Mission *as it is* must be sustained. The cry for men, and means, must be heard. *They are required at once*. Let the demand be promptly met, and God, we doubt not, will add His blessing.

REV. A. B. ATKINS, *Christ Church, Germantown, Pa.*:

DEAR BROTHER:—Your sympathizing and cheering letters of September were received, and my heart was not a little refreshed by them. I thank you for your kind words and the assurance of your prayers for us, as much as for the \$1100 your church gave again, for paying my salary. But I *must* cry out against the Church of my choice, which I love, and in whose name I am working. The Protestant Episcopal Church in America is forgetting her duty to her Foreign Missions; forgetting the Master's command to "go out." A Church that sends only a *small* portion of her spare money, may keep up a *show* of doing her duty; but unless she sends *men's lives* as well, she had better keep the dollars too.

You see, besides Bishop Payne, I am her only representative in Africa, and I am not of her giving. Some comfort themselves with the list of names on the cover of THE SPIRIT OF MISSIONS; but they know not that we need *leaders*, apostolic men, to lay a deep, broad and living foundation, with the Lord's life in it. In the Liberia settlements we have men who will do well enough for colonists, but not enough of them. And is it not strange that the Colonization Society and others speak of those who, in the United States, are the very objects of teaching and missionary effort, as Missionaries coming to Africa, though they know nothing? But I speak of our Mission among the natives, our Mission to Africa herself. At Taboo, Rockbookah, Rocktown, Fishtown, we have had at one time foreign laborers, and, according to Bishop Payne's



statement, those stations were in a fair way of prospering, of winning souls for Christ, and a good beginning had been made, of a Church. How now? The Bishop has kept up all these stations with the help of native teachers and catechists such as he had; but at Rockbookah the Christians and the schools have *disappeared*; at Taboo a little congregation has died out, and *one* Christian man is left; at Rocktown and Fishtown the same process is going on. Shall that always be so? Shall we work, and build up, and sweat our very life out, with the chilling prospect that all will be neglected and ruined again as soon as we are gone? The natives have not capital enough to do the work alone; and what are two men for properly superintending, and guiding, and helping on a work of these dimensions in this climate?

Give us *twelve men*, and in ten years we will show an African Church. Send nobody, and we die out. Did ever anybody hear of a Mission without Missionaries? Here is the wonder!—here in this Protestant Episcopal Mission, where they have never had more men but what sufficed to keep the name. I am half dead, and oh! so weak; and I claim the right to speak out.

Compare the number of Missionaries of other societies in America or Europe, and then do not wonder at our “no progress,” and at our dying off one after another. Money is spent on our different stations, some work is kept up, and a few men are kept almost for a pretext until they are worked to death. This must be so no longer. Two Missionaries in Africa! Who ever heard of such a thing? The Bishop has been here thirty-one years; he is weak, and will not be able to stay much longer. What then? I cannot force any one to come; I cannot force any authority to send others. But I must say that if the Church has not so much life as to produce more apostles, if no one comes within the year 1869, I shall not be able to stay here, just to waste away, almost for nothing, as far as the future of Africa is concerned. I shall not leave Africa; I wish to work, and to work for the Protestant Episcopal Church; but if this Mission is not better sustained, not with money, but with men—live men—then let it die.

It is time the Church opened her eyes; the workmen she has sent have worked hard—at least, most of them; a good foundation is laid; the population is accessible; but we want twelve men now; money alone and talking will not do.

I have so much confidence in the people at home, that I venture this cry for help; and so much faith in the Lord, that He will send laborers into this harvest. But “how shall they preach, unless they be sent?”

In the Gospel, yours,

J. G. AUER.

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### JAPAN.

#### LETTER OF BISHOP WILLIAMS.

THE following is a free extract from a letter recently received from Bishop Williams, written, as it is supposed, while on his return from Japan. The prayerful attention of every member of the Church is called to its statements

respecting the providential openings in that country and the pressing needs of the Mission.

The time evidently has come for the renewal of our efforts in Japan. If we respond with promptitude to the entreaty of Bishop Williams, early and glorious results may be expected; but if we make longer delay, if we turn a deaf ear to this affecting appeal, any subsequent effort will be but secondary, and in all probability prove a failure. Have we not the *one Clergyman*, at least, and a physician with the qualifications described, who will promptly stand up before the Church and say, "Here am I, send me?"

It should be borne in mind by every friend of China and Africa, also, that *men* as well as means are an *immediate necessity*, not only for the enlargement of our Missions, but to save them from disaster, from *failure*; and in this case, we say, the Church, from *dishonor*!

May the Great Head of the Church baptize us anew with a spirit of faith, peace and love, and grant us nobler triumphs in His cause.

"STEAMER COSTA RICA, December 8, 1868.

"It is very necessary that some one should be sent out immediately to be with Mr. Höhing in Wuchang, as it will not do for me to leave him alone; and yet it is most desirable that I should be in Japan, to take advantage of any opportunities which may offer for spreading a knowledge of the Gospel.

#### RAPID CHANGES IN GOVERNMENT.

"Changes in the Government of Japan have been astonishingly rapid. When I passed through in January last, the Tycoon had almost supreme authority, and was virtually the Emperor; but since then, beaten by the southern party, headed by Satsuma, Chooshu and Tosa, he has had every vestige of power taken from him, and has been ordered and has gone to reside in Suruga, the Principality of his ancestor, a handsome revenue having been allowed him by the Mikado.

"The Mikado, up to that time kept in seclusion, not allowed to leave the precincts of his palace, regarded as a lineal descendant of the gods, and looked upon as a divine being, whom mortal eyes could not gaze on, has been brought out from his condition of almost a state prisoner, has been shown to the people, held an interview with the Foreign Ministers, witnessed a naval review on the bay—which, it is said, he remarked was a very large river—and has now been taken on a visit to Yedo. It is most remarkable that in a few months they should so entirely set aside the traditions and opinions they have held sacred for so many centuries. But having once broken through the old-established custom of keeping him in seclusion and treating him as a god, much of that sanctity which has shrouded his person has gone, and unless he shall prove himself a person of talent and force of character, some rival may dispute with him the throne, and a change of dynasty, as yet unknown in the history of Japan, may take place.

## FORMING A CONSTITUTIONAL MONARCHY.

"Some of the leading spirits now guiding the politics of the country seem to wish to make Japan a constitutional monarchy, and have called together a council or convention at Miako, which in June last, as the result of its deliberations, put forth a very liberal constitution. It seems in many parts to have been modeled after the constitution of the United States. Two houses of parliament or assembly, an upper and lower, have been constituted, where everything, the constitution declares, shall be decided by the majority after free discussion. The persons eligible to seats are specified, but it is not stated how many members are to compose each house, nor how they are to be elected or appointed. As a first attempt it is necessarily imperfect, and will need many re-adjustments before it will work easily without jarrings. The time when it is to go into operation is not mentioned, and some Japanese think it is premature and will not take effect for some time. It may be best to wait, and not push matters too rapidly, as there is a strong party opposed to all innovations, and if the changes are made too hastily they may bring about a reaction.

## AN EFFORT TO ESTABLISH SINTOOISM.

"There has of late been an effort to give an impetus to the old Sintoo religion; and a proclamation, urging the people to avoid all foreign religions and support the old faith of their fathers, is said to have been posted in Nagasaki by the authority of the Governor. This is aimed at Buddhism as well as Christianity; and lately a decided hostility has been shown towards the Budhists. A Budhist priest in Nagasaki informed me that an edict against the Budhists had been issued, but afterwards the Government had been induced by representations of the priests to revoke it. He added that ten Budhist temples had lately been pulled down in Nagasaki by authority of the Governor, and great activity was seen among the Sintoos in building new temples, holding special services and preaching publicly. In Satsuma it is reported—though I cannot vouch for the truth of the statement, as a Japanese of whom I make inquiries knew nothing of it—that the Budhists have been entirely suppressed. Any suppression or weakening of the Budhists and encouragement of Sintooism must be favorable to Christianity. There is nothing in pure Sintooism to satisfy the longings of man after a knowledge of the future life. Its worship, too, is bald and unimpressive, and its teachings the most meager possible. Should the Japanese be induced to abandon Buddhism, Christianity would vastly be the gainer—in fact, would have almost an unoccupied field. But the Budhists will not yield or allow themselves to be suppressed without a severe struggle. They have already been roused to much greater activity than they have exhibited for a long time past.

## EARNEST CALL FOR AT LEAST ONE MISSIONARY AND ONE PHYSICIAN.

"Before bringing my letter to a close, let me urge on you the necessity of sending out men at once to take advantage of the great changes and openings for mis-



sionary work which are witnessed in the country. It is the testimony of influential Japanese, and one or two foreign merchants whose opinions have been asked, that the time must soon come when the Government will have to grant free toleration to Christianity. Our Church must be represented in Japan to help on this long-desired event, and to take advantage of any openings which may occur. I do most earnestly plead for Japan, and beg that the Committee will at once send out at least one Missionary and a Missionary physician. I am particularly anxious to have a physician. If he were a good physician, and at the same time a thoroughly earnest Christian man, who would take advantage of the opportunities offered him to speak a word for Christ to those he comes in contact with, he could do incalculable good. If he were the right sort of man, an active layman, who has the love of Christ in his heart, and a desire to lead others to a knowledge of the like precious faith which he enjoys, he could, I firmly believe, do more good than a Clergyman at the present time. He would have access to the highest officials, and would find them ready to listen to him, as his medical services would gain their confidence and excite their gratitude. If he were now living in Oosaka, he would from time to time be called to Miako, the capital, to attend on officers of high rank—possibly be asked to reside there—and could do much to open the country to the preaching of the Gospel. While I was in Oosaka, an officer of rank sent to Hiogo for a foreign physician, and a surgeon of the American navy lately went up to Miako to attend on some high officers. Besides doing good himself, he would give me opportunities of reaching numbers of people, whom otherwise I should never meet. But if sent, he ought to be sent at once, or at least as soon as I am relieved in Wuchang, and am able to be there to help him. It is a most critical time, and the opportunity should not be lost.

OTHER MISSIONS BEING ESTABLISHED.

“Other missionary societies are realizing the importance of the work in Japan, and are sending out men to occupy the field. The Church Missionary Society has just sent out its first Missionary; the Presbyterian Mission has lately been reinforced by another Minister; and Mr. Varbeck, of the Dutch Reformed Board, is expecting one soon to join him. The Roman Catholics have a large staff, and have Missionaries now stationed in almost every open port. It grieves and shames me to see our own beloved Church so slow and apparently indifferent to her Master’s work. She was the first to enter upon it—and so dead to the loud call from Japan for help! May the spirit of God arouse the whole Church to an increased sense of the great need of laborers here, and of her responsibility in carrying on the work which the great Head of the Church has intrusted to her.

Yours, most sincerely,

C. M. WILLIAMS.”

**CHINA.****CONTINUATION OF REV. MR. THOMSON'S ACCOUNT OF HIS VISIT TO NING-PO.**

"NING-PO is quite an ancient city. It was a place of some note before its walls were built, and they were built something near a thousand years ago. The city wall is of stone and brick, about twenty-five feet high and four miles in circuit. Ning-po is a very good specimen of a Chinese city. The streets are wider than usual and quite clean—that is, for a Chinese city.

**LOCAL ARRANGEMENT OF THE TRADES.**

"There is a good deal of order in the arrangement of the trades and the like. The furniture makers are on one street, the basket makers on another, the silk stores on another, and so on. Many parts of the inner city are again divided into sections by high walls, called fire-walls, as protection against the extension of fire in case of a conflagration. In times of disturbance the gates of these divisions can be closed against the evil disposed. In some places they are closed every night.

**TEMPLES LARGE AND PRIESTS NUMEROUS.**

"Some of the temples of Ning-po are very large, and are occupied by great numbers of priests, sometimes as many as three hundred in one temple. We visited the temple of the patron goddess of seamen. This is a very handsome temple; with the exception of the Confucian temples, it is the handsomest I have ever seen in China. I should like to give you a full description of it, but it would make quite a little volume. The porches of the temple are supported by pillars of a gray sandstone of very fine texture; they are covered over with carvings of dragons and sea monsters, the work of which would do credit to any building, but the style and the figures are grotesque in the extreme. Vast sums are spent every year in the service and worship of this goddess. You will find a description of her on page 262 of vol. i., of Mr. Doolittle's work.

**MOHAMMEDAN MOSQUE.**

"We visited the Mohammedan mosque. It is a fine looking structure, and the old mufti seemed to be rather discouraged with the state of his charge. He was very polite and talkative, showed us the vessel used for ablutions and the place of prayer. He said there were only sixty or seventy families of the faith in Ning-po. They seem to know very little about their religion, but that they should not eat pork or worship idols.

**BUDHIST TEMPLE AND MODE OF WORSHIP.**

"We also visited some of the large Buddhist temples. At one of these they were at their vespers when we entered. There they were all arranged in ranks before the huge idols. At the sound of a bell in the hand of one of the performers, all would bow down before the god; again they would rise and all join in a low chant, with their hands clasped in the attitude of prayer. I watched

them closely; some of them seemed really in earnest; others cared little for what they were doing; it was merely a performance.

"It is thus, day after day, year after year, they spend their time in chanting prayers and repeating the name of Budha, only going out at times to beg alms or say prayers for the dead. Thus they get their support from these masses which they perform for the dead at the houses of the families of the deceased, and by going from house to house with a small basket, into which each one is expected to put a ball of boiled rice.

#### TEMPLES WITH ENDOWMENTS.

"However, some of the temples have large endowments, the accumulation of gifts. Often there are lands and houses belonging to the temples which are leased for the benefit of "Bouzes" or priests. Some temples are obliged to receive and entertain every priest who comes with a certificate of good character. There are itinerant priests who travel from place to place, their wants being provided for by these temples.

#### CHARACTER OF THE MISSIONARY WORK IN CHINA.

"Thus it is with nearly every thing in China. It is organized, systematized, and has been worked for ages. Often the difference between such a field and those like West and South Africa is felt very strongly. Here it is not a people wanting to be taught and civilized, but one which boasted of its advance and looks with contempt on outside barbarians.

"We have not only to plant, but to uproot well-organized systems which have braved many a storm. We do need a ten-fold effort to be made in China; a feeble, unsupported work can do but little. We must, the Church must, look to the Lord for power to overturn; but she, the Church, must put forth the effort."

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#### LETTER FROM MR. HÖHING.

"MY DEAR SIR :—From this you will learn that I have arrived on my new mission field, in compliance with the wish of Bishop Williams. The latter has left, eight weeks ago, for Shanghai and Japan, and we expect him back in a week or two. My little daughter is staying with Mrs. Nelson, and is very well; the same is the case with myself, with the exception that I have frequent attacks of rheumatism, owing to the miserable house we have to live in. You must remember Chinese houses have only mud floors, and with the heavy and frequent rains here, it is always wet and damp, so that every thing in it will spoil; nor have we windows, though holes enough, which we paste up with paper, because it is very cold here in the winter; still I hope we shall pass over the season, and that we shall be enabled to build next year. Pekinese houses are far superior in every respect, and by some alteration can be made fit for to live in.



"You have heard, no doubt, of the attack that was made on me on the 10th of August. I was sorry to hear that Mr. Thomson reported it at home, because I thought some one might be so frightened by it as not to come out. I had a most miraculous escape.

#### A DIFFICULT FIELD.

"We have begun work in good earnest, but as yet nothing has transpired of interest. We have a large field before us; but, as you may well imagine, a *hard* one, which will tax our patience and faith. It is a far different thing to labor in a sea-port and in the interior, where foreigners have to live down a great many prejudices among the Chinese, and this Province is noted for its hatred to foreigners. But the more difficult the work, the more glorious its *victory*. I have never doubted, and can never doubt, that also here Christianity will in the end triumph.

#### SCHOOL AND SUNDAY SERVICE.

"Our school numbers ten boys. Every other day we have the house opened for preaching. On Sundays we have regular services, which, in the morning, are conducted by myself, and in the afternoon, by Mr. Yung. I have not the slightest trouble in being understood, though the local dialect differs considerably from the Mandarin; but, then, every body understands the latter easily."

#### IMPORTANT PROCLAMATION OF THE CHINESE AUTHORITIES.

The subjoined proclamation, in regard to liberty of worship in China, has been issued by the authorities of the Celestial Empire:

"Ma, Governor-General of the two Kiang Provinces, Imperial Commissioner, &c.; Tseng-quo-fan, late Governor-General of the two Kiang Provinces, Imperial Commissioner, &c.; Ting, Governor of Kiang Su,—hereby issue a proclamation for general information:

"Whereas, the preaching of religion is sanctioned by treaty, and all persons are at liberty to become proselytes thereto as it suits their convenience, without compulsion either for or against. We, therefore, issue this proclamation to give the population, civil and military, of these districts to know that it is required of them that they carefully observe the treaty which has been concluded by our most gracious sovereign the Emperor, and that they must not annoy religious establishments, nor raise pretexts; nor must they treat foreign travelers with wanton disrespect. Every willful offender will certainly be visited with heavy punishment, without hope of pardon.

"Obey with trembling! A special proclamation, 27th day, 9th month, 7th year of the Emperor TUNG CHE."

**HAITI.**

**LETTER FROM REV. MR. HOLLY.**

PORT AU PRINCE, HAITI, *December 30th, 1868.*

REV. AND DEAR BROTHER :—I am happy to report that the slating of the church and rectory has been accomplished since the 16th inst. The work has been done in the most satisfactory manner. I send by the same conveyance to Treasurer of the Foreign Committee a full exhibit of expenses. I received, per steamer "City of Port au Prince," the Convention sermon of the Rt. Rev. Bishop Lee, for which I return you my thanks as well as the Bishop, to whom I write by this conveyance to make acknowledgments of the same.

A recent letter from the Rev. Mr. Bauduy, at Cape Haitien, informs me that his work still moves on, without diminution in the number of hearers; and he only awaits the restoration of tranquility in order to avail himself of the opportunity to push his work onward. The Rev. Mr. Alexandre, who moved his family, several months since, to the Capital, to get them away from the seat of war, continues to overlook his missionary district, going from place to place on horseback, absenting himself from his family, and doing all that is in his power to profit by the perilous situation to advance the interest of the kingdom of our Divine Master. My work at the Capital has always gone steadily forward, and has suffered no abatement by the evil situation of affairs around us. We believe that God is turning and overturning these people in order to effect a more abundant entrance among them of His Blessed Word. In this hope we labor, wait and pray.

Very truly, your brother in Christ,

J. THEODORE HOLLY.

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***THE STRONG SYMPATHY OF THE MISSIONARY WITH THE ACTION OF THE CHURCH AT HOME.***

A MONETARY crisis in any benevolent enterprise is to be deprecated, especially in that of Missions, and more so in Missions among the heathen. To gain the confidence of a barbarous people, the word of the Missionary must be sacred—his word, whether in his own utterances, or in his plans and labors.

If Jonah were depressed and broken-hearted because, at God's gracious forbearance or providence, his word would seem to be falsified before the Ninevites, what often must be the feelings of our Missionaries in the heathen lands at the announcement of the Church at home, of the failure of men and means to extend, or even sustain their operations? "I am very sorry to learn," writes a Missionary for China to the Foreign Committee, "that there is no prospect of your being able to increase the appropriation, and I do not know what we shall do. Borrowing money on the Mission property cannot be thought of at present.

It is very doubtful whether we could effect a loan, and if any one would consent to lend the money, it would be only at a rate of interest absolutely ruinous."

Other letters speak in like terms of grief at the condition of our finances, and the Missionaries, especially in Africa, where the work is more expanded, shrink with pain from the thought of retrenchment, with such fruits and promises for the future vouchsafed by the God of Missions, during the year past, to their labors.

Until the heathen know the Missionary, his object and his motives, they must be confounded at any backward step in the work, if they do not doubt indeed his sincerity and his word.

How much more agreeable the state of mind in which the following was penned, at a date earlier, however, than that of the extract above! What heart-felt pleasure, what elasticity of feeling, acting favorably on both mind and body of the hard-working, painstaking Missionary! Could the plans of our Missions be carried out, their work go steadily forward, there be no intermission from lack of means and of men, the health of the Missionaries would be better, their lives prolonged, the fruit of their self-denying labors be secured, and all reasonable expectations of the Church at home be fulfilled:—

"Receive my hearty thanks," says Bishop Williams, "for yours of July 8th, by the last mail. It cheers me up very much to hear that you are doing so nobly for our cause, and that the people of God at home feel an interest in, and offer up many prayers for, the work in China. *It holds up our hands, and lightens our often heavy burdens, and cheers our sinking hearts, to know that we have the sympathy and prayers of our brethren at home.*"

Great is the responsibility of Christians in regard to the work of the Lord! If they send forth the confiding Missionary, and fail to sustain him by their prayers and the liberal contribution of the means, thus causing depression of mind and failure of health, whose is the responsibility of his early death and of the failure of his Mission?

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#### NOT ONE-SIXTIETH OF THE WHOLE AMOUNT.

SOMETIMES when a comparison is instituted between the contributions to Home and those to Foreign Missions, only what is given to the West or the South is included under the former terms; whereas there should also be included the amounts given to parish work, city and Diocesan Missions, and in fact every object except the work abroad, and those at home who are in train-



ing for that work. *All* the money which is not devoted to promoting the enlightenment of the benighted abroad, is expended in our own country and upon ourselves.

Viewed in this light, how small, comparatively, is the sum given by *any* parish to Foreign Missions, while the amount contributed by the churches generally is insignificant in the extreme. On this subject the editor of the *Christian Witness* says:—

The Church Almanac makes the amount of Church contributions during the past year to have been over \$4,000,000. Of this amount, less than one-sixtieth has found its way into the treasury of the Foreign Committee. The rest has been spent upon ourselves.

Yet we call ourselves a Missionary Church. We claim particular interest in the promise of our Lord, “Lo, I am with you alway, even unto the end of the world!” We forget that it is preceded by the command, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” If we neglect the one, have we a right to plead the other?

O brethren, let us awake to the calls of Christ’s Gospel and of Christ’s Providence; and while we provide for them of our own household, let us not forget those that are without.

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THE following statements respecting China are extracted from the foreign news in the *Protestant Churchman* of the 8th inst. :—

Under the head of China, we referred, two weeks ago, to the establishment of a Romish hierarchy in that part of the world. New facts have now come to our knowledge which indicate a determined effort to gain possession of the empire. In addition to the twenty-four Episcopal Sees established, twenty-four colleges are maintained; schools and orphanages are established; several printing presses are in operation. The Sisters of Charity have eight establishments. In Canton a magnificent cathedral is rapidly approaching completion. These efforts will serve to break up existing superstitions; but when mental activity is once aroused, it will be emancipated not only from heathen, but also from Romish superstition. A spiritual want, once felt, can be satisfied only by the Gospel.

Ample compensation has been made for the outrages perpetrated upon the Missionaries at Yang-tchou. Two thousand taels were paid for losses incurred, the Prefect responsible for the assault was removed, and the new officials ordered to welcome the returning Missionaries with special honors. A proclamation on stone is to be set forth describing the riot, and declaring that foreigners may visit the interior as a right. Bishop Williams has decided against the

selection of Peking for a missionary centre. It is not the natural capital of the country in location, nor will it probably continue very long to be such even in name. The recent treaty made by the Burlingame Embassy in England, and now negotiating in France, will no doubt greatly facilitate the future work of Missions in China.

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“WELL DONE.”

WITH great pleasure we insert here a letter from one of the *fourteen hundred* delinquent churches—churches that paid, last year, *not one dollar* for Foreign Missions. Most heartily do we pray with the writer, that the *thirteen hundred and ninety-nine* yet to be heard from will rise as promptly and nobly to their duty and privilege under the present crisis. May the Divine Head of the Church give them *all* “a willing mind;” and may they, after having done all they can, and what it is their duty to do, hear His commendation: “*Well done.*” “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

MY DEAR SIR:—Your circular was received by our Rector on Saturday last and read by him in church on Sunday, accompanied by a stirring appeal, followed by (I think) the first collection ever made in the church for Foreign Missions. I am enabled to reply to the first of your three questions: *One hundred and fifty dollars*, which goes by this mail to your estimable Treasurer. To the second: It is difficult to say. The missionary feeling has *slumbered* here. The fact we “had so much to do for ourselves” staring us in the face, has been allowed to hide the outside demands.

The Sunday-school has taken up the matter, and, under God, we hope to do great things. We expect in that branch to give Dr. Twing at least two hundred dollars this year; and while I don't feel like “pledging,” I may in truth say that from the school and church together you can safely look for one hundred dollars. It will depend much on the prosperity of this section, relying as it does on *petroleum*, which just now is making everything prosperous. About the *Quarterly*. If you will send, say, seventy-five copies of the first number to me, I will see you paid for them, and advise you as to further copies.

Allow me to hope that the response from the balance of the “fourteen hundred” delinquents may be as “prompt and favorable” as this from

May God bless you,

\_\_\_\_\_, Treasurer.

## GENERAL MISSIONARY INTELLIGENCE.

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**ROMAN CATHOLIC LIBERALITY.**—American Roman Catholics are asked to contribute two hundred and fifty thousand dollars to the College of the Propaganda at Rome, and they will make it half a million. Twelve gentlemen of Baltimore have given twenty-two thousand dollars to this object.

**LIBERALITY OF THE CONGREGATIONALISTS.**—The American Board have appropriated for the expenditures of the present year, five hundred and forty-seven thousand dollars—an advance of twenty-two thousand five hundred and ninety dollars on the amount expended in 1868. The increase is given mainly to Eastern Turkey and Northern China.

### ENGLAND.

**REDUCTION OF EXPENDITURE.**—It appears from a recent number of the *Mission Field*, that it was found necessary, last June, to reduce the expenditure of the Society for the Propagation of the Gospel in missionary work six thousand pound, and that unless increased efforts are made by its friends a further diminution will be necessary.

### SCOTLAND.

**A LIFE PENSION FOR DISABLED MISSIONARIES.**—One of the fruits of Dr. Norman McLeod's visit to India is the attempt now made by him and others to raise twenty thousand pounds, the income of which is to secure a pension of one hundred and fifty pounds for life to every Missionary of the Church of Scotland on his return home, after spending twenty-five or more years in the country. Dr. McLeod recently addressed a large and enthusiastic meeting in Glasgow on this subject, and a number of large subscriptions is already announced.

### ASIA MINOR.

**A REFORMED ARMENIAN CLERGYMAN.**—The fifteenth report of Bishop "Gobat's Fund for Missions in Abyssinia, Egypt, Syria and Chaldea," which has been recently issued, says: "From deep conviction of its errors, brought about by comparing its Liturgy with ours, and both with the Bible, one of the highest ecclesiastical dignitaries of the Armenian Church, Archbishop Makerditch, has left that Church, and is now under the Episcopal license of Bishop Gobat, laboring as a Protestant Clergyman at Aintab (Tarsus), the 'no mean city of Cilicia,' of which province the Armenian Patriarch had made him Archbishop."

### SOUTH AFRICA.

**PROGRESS IN SOUTH AFRICA.**—The *Missionary Herald* for February says: More than twenty thousand communicants attest the value of the efforts made to reach the benighted tribes of South Africa. The progress in civilization among the Bassutos, with whom French Protestants had labored, was so marked as to stir the envy and jealousy of the slaveholding Dutch of the Orange Free



State, who swept a portion of the country with fire and sword; but English protection, it is hoped, will now secure them from further molestation, and the full power of the Gospel shall yet be witnessed among this people. One small tribe among the Zulus, where the Missionaries of the Board are laboring, has "sixty American plows," writes Mrs. Loyd, "oxen unnumbered; and they plow with oxen instead of women, and draw wood with them instead of bringing it on women's heads." Another has eighty plows—symbols of the civilization yet to be.

Two or three events have recently occurred, of no little moment to their prospective influence. Three years since, six young men left their homes, seven hundred miles in the northward, and came to Natal in quest of labor. They came half-naked, ignorant, degraded heathen; they have just returned devoted to the cause of Christ, taking with them the Scriptures and other books, and such implements of industry as they could carry a forty days' journey. The two months before they left were devoted to the study of the Scriptures, and the gathering up of such information as might be of use to their people. "We go," said they, "intending to spend our lives for Christ. We do not do so expecting to escape trouble, persecution and suffering. We know our countrymen too well for this; but all these things we are willing to bear for Christ's sake." What may not be hoped from these men, and others in training to follow them?

### INDIA.

**A VALUABLE CONVERT.**—The Rev. R. Clark, of Umriture, has informed the Committee of the Church Missionary Society, that the Moulire Imaduddeen, a convert from Mohammedanism, whose ordination was fixed for the sixth of December, was engaged in the publication of monthly tracts in the vernacular on the evidences of Christianity. Mr. Clark transmitted a copy of one of the series, with an English translation, and it indicates the power of mind and firm grasp of Christianity which characterize this convert from Mohammedanism. The intellectual activity and restless spirit of inquiry which now characterize the educated population of North India, cause such converts to be especially valuable and serviceable in the Mission work.

**AN URGENT APPEAL.**—The Bishop of Madras makes a most urgent appeal for a fit man to offer himself as successor to the Rev. A. R. Symonds in his post of Madras secretary and educator of natives for the Ministry. "There is not," he says, "a department of human labor abroad but finds willing laborers. Shall willing laborers for Christ form the one exception? When the drum of war summons the soldier to some enterprise of daring and of peril, there is not an officer in the army who would not volunteer his services and rejoice when they were accepted. Why should the foreign service of the Church find so few men of faith and courage to undertake it?"

**CHINA.**

**AN ENCOURAGING RATE OF INCREASE.**—The Rev. Dr. W. A. P. Martin, one of the professors in the University of Pekin, writes: The commencement of the Missionary enterprise in China has been marked by a healthy growth. The converts in connection with the Protestant Churches in China, who were not so many as four hundred in 1850, are now more than four thousand—a rate of increase which is amply sufficient to encourage and reward the exertions of the friends of Missions.

**MICRONESIA.**

**OUTRAGES ON THE NATIVES.**—The Missionary packet, *Morning Star*, had arrived at Honolulu from a cruise among the Micronesian Islands. She reports that the slave-trade is openly carried on between the Islands and the coast of South America. Correspondence published in the Honolulu papers contains accounts of outrages perpetrated on the natives by the slave-traders. The Missionaries are urgent in their appeals for the interference of the American and English war vessels to prevent the traffic.

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**THE MISSION HOUSE, PHILADELPHIA.**

THE Mission House is established for the purpose of educating Missionaries for the foreign field. It is the only institution of the kind in the country, and is an object of interest in the eyes of others not of the Church.

The prime mover of this enterprise is the Rev. J. G. Auer, now of the African Mission, residing at Cavalla. Mr. Auer had had great experience in the missionary work, having been connected previously for several years with the Basle Mission on the Gold Coast near the river Volta, and our own Mission at Cape Palmas. While in the United States, he organized this school at Gambier, Ohio, in 1864. It was removed to Philadelphia in 1866, when, by private generosity, a commodious building was provided for its operations. A worthy and able principal has succeeded Mr. Auer, and competent teachers have been appointed.

This unique "School of the Prophets" has already sent forth one ordained and two lay Missionaries for Africa, one of whom, the Rev. Mr. Ware, has gone to his reward.

The present number of students is twenty; no more in its straitened condition can be received, though others are waiting to enter.

Contributions to be forwarded to Charles B. Durborow, Esq., 234 Market street, Philadelphia.

## MISCELLANEOUS.

## THE GIFT OF GIVING.

God loveth a cheerful giver. It is His own way most blessed. He is everywhere most bountiful; and His greatest works He has so constructed that they may be more or less the image of His own beneficence.

The sun is the great joy, because he is the great giver. He is not only wealthy, but liberal. It is not for his magnitude, nor for the mighty grasp in which he holds the silent spheres, that the sentient creation pays him homage; but because he gives himself away in light and warmth and energy: his name has become the synonym for gladness. And earth—old "Mother Earth"—we love, because she has been to us so bountiful ever since we first lay on her bosom; she has been surprising us with so many sights of wonder, and has supplied our wants so ceaselessly; and in the nightly dew or sunny shower the atmosphere passes on the largess, and sends down a libation on the thirsty land. Every good thing is a giver. The land does not lock up the bounty of the sea and sky; but having freely received, it freely gives. It gives us flowers; it gives grass to the cattle, and daisies to the children. To the South Sea Islander it gives the banana as at once tent and storehouse; it gives to the olive its fatness, to the vine its flask of nectar. The birds give us music, the field and forest give us balm; the rose gives us fragrance, the fountain gives us living water.

If so many of God's works are benevolent, why should not man, the noblest of them all, exercise this same gift?—*Evang. Christendom.*

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 1, 1869, to February 1, 1869:—

## VERMONT.

<i>Bennington</i> —St. Peter's.....	\$10 00	
<i>Guilford</i> —Two friends, per A. C. M. Society.....	3 00	
<i>Rutland</i> —Trinity.....	10 00	
<i>Windsor</i> —St. Paul's, for Greece.....	5 00	28 00
MASSACHUSETTS.		
<i>Amherst</i> —Children's Miss'y Box.....	5 00	
<i>Boston</i> —E. S. Rousmaniere's Miss'y Box.....	2 00	
" Emmanuel (for Rev. Dr. Hill, \$200; Africa, \$50; Greece, \$25; General, \$332.56).....	607 56	
" St. Paul's S. S.....	927 27	
" Trinity.....	150 00	
<i>Hanover</i> —St. Andrew's Miss'y Association, for Africa.....	70 00	
<i>Lawrence</i> —Grace.....	41 00	
<i>Longwood</i> —Our Saviour (of which for Greece, \$150).....	385 30	
<i>Lowell</i> —St. Ann's.....	56 00	
" St. John's.....	27 41	
<i>Marblehead</i> —St. Michael's.....	212 00	
<i>Pittsfield</i> —Mrs. and Miss Newton.....	50 00	
<i>Taunton</i> —St. Thomas' (of which for Greece, \$2).....	24 00	
<i>Wilkinsonville</i> —St. John's S. S.....	3 00	
" A lady, through Rev. N. G. Allen (of which for Dr. Hill, \$5).....	10 00	2570 54

## RHODE ISLAND.

<i>Bristol</i> —St. Michael's.....	110 00	
<i>Jamestown</i> —St. Matthew's, per A. C. M. Society.....	2 00	
<i>Lonsdale</i> —Christ S. S.....	20 00	
<i>Pawtucket</i> —Trinity.....	15 00	
<i>Providence</i> —Grace (\$50 of which for the Liberian Church).....	117 98	
" St. Stephen's, for Greece.....	250 00	
<i>Warren</i> —St. Mark's.....	32 30	
<i>Westerly</i> —Christ (five cent coll., \$115, for education of Maggie McCulloch, \$50; General, \$110.62).....	275 62	
<i>Woonsocket</i> —St. James'.....	14 00	836 88

## CONNECTICUT.

<i>Branford</i> —B. F. Rogers.....	10 00	
<i>Bridgeport</i> —Christ.....	48 00	
<i>East Haddam</i> —St. Stephen's.....	9 50	
<i>Fair Haven</i> —St. James'.....	25 00	
<i>Greenwich</i> —Christ.....	18 00	
<i>Hartford</i> —Christ, (for Greece, \$12; General, \$39.55).....	51 55	
" Incarnation.....	38 68	
" Trinity (for Rev. Mr. Wilcox, for church building at Bassa, Af., \$50; for Rev. Mr. Crummell's school in Africa, \$10; General, \$30.60; a member, \$10).....	190 60	



<i>Hartford</i> —Johnson's and Hardy's mite from their Miss'y Box.....	\$1 00	
<i>Litchfield</i> —St. Michael's.....	34 38	
<i>Monroe</i> —St. Peter's.....	10 00	
<i>New Haven</i> —St. John's.....	17 00	
“ St. Paul's, for Greece.....	46 57	
“ Trinity (of which for Greece, \$15).....	170 00	
<i>New London</i> —St. James', a lady.....	25 00	
<i>Newtown</i> —Trinity.....	29 17	
<i>Northford</i> —St. Andrew's.....	7 00	
<i>North Haven</i> —St. John's.....	12 00	
<i>Oxford</i> —St. Peter's.....	5 00	
<i>Southport</i> —Trinity (for Dr. Hill, \$1; General, \$35.50).....	36 50	
<i>Stamford</i> —St. John's (Kate G. Child, Alice G. Child, Calvin G. Child, and in Memoriam, Wm. B. Child, \$5).....	128 38	
<i>Wallingford</i> —St. Paul's.....	6 85	
<i>Woodbury</i> —N. Emily Bolster's Miss'y Box.....	1 00	921 18

## ALBANY.

<i>Delhi</i> —Cash.....	11 00	
“ St. John's.....	18 00	
<i>Luzerne</i> —St. Mary's.....	8 00	
<i>Poughkeepsie</i> —Christ, for Greece and Honolulu.....	92 78	
“ Holy Comforter.....	18 56	
<i>Saratoga Springs</i> —Bethesda.....	25 00	
<i>Schuylerville</i> .....	3 06	
<i>Troy</i> —St. Paul's.....	159 00	333 40

## LONG ISLAND.

<i>Astoria</i> —Redeemer.....	38 80	
“ St. George's S. S. ....	38 63	
<i>Brooklyn</i> —Christ.....	463 57	
“ Grace (for Italy, \$50; Honolulu, \$100; Cape Palmas School, \$3; St. Mark's Church, \$2; Africa, \$1; Greece, \$2; General, \$93.).....	250 00	
“ Holy Trinity, for Greece.....	200 00	
“ St. Matthew's, \$20.65; for the Rev. Dr. Hill, \$10.....	30 65	
<i>Long Island City</i> —St. John's, per A. C. M. Society.....	13 00	1034 55

## NEW YORK.

<i>Greenburgh</i> —Zion.....	14 65	
<i>New Brighton</i> —Christ.....	84 87	
<i>Newburgh</i> —St. George's.....	55 91	
<i>New Dorp</i> —Mission, per A.C.M. Soc'y., Italy, \$550; for Mexico and South America, under direction of Rev. Dr. Smith, \$210.....	2935 56	
“ Epiphany, per A. C. M. Society.....	42 89	
“ Holy Communion.....	200 00	
“ St. Ann's Mission, M. Staley, five cent collection.....	21 50	
“ St. George's, per A. C. M. Society.....	2500 00	
“ St. George's Chapel of Free Grace, per A.C.M. Soc'y.,.....	15 00	
“ St. Luke's.....	122 00	
“ St. Mark's.....	560 00	
“ St. Mark's Mission Chapel,.....	13 00	
“ St. Michael's.....	21 58	
“ St. Peter's.....	25 00	
“ Transfiguration, \$198.61; for Honolulu, \$30.....	228 61	
“ Zion, Miss Margaret Munroe.....	10 00	
“ S. A. M., 1/2.....	50 00	
“ Anonymous.....	2 00	
“ A friend.....	6 00	
“ Kate L. Roe, Miss'y Box.....	8 15	
“ Fred. Hubbard, for Honolulu.....	50 00	

<i>New York</i> —C. S. H.....	5 00	
“ F, for Africa and Greece.....	100 00	
“ U. V. W.....	25 00	
“ A friend, per A.C.M. Soc'y.,.....	50 00	
<i>Philipstown</i> —St. Philip's.....	7 50	
<i>Red Hook</i> —Christ.....	5 00	
<i>Rossville</i> —St. Luke's.....	45 50	
<i>Saugerties</i> —Trinity, for Greece.....	15 00	
<i>Scarsdale</i> —St. James the Less.....	17 50	
“ St. Paul's.....	25 00	
“ Trinity.....	39 15	
<i>Tuckahee</i> —St. John's.....	3 65	7311 27

## WESTERN NEW YORK.

<i>Lyons</i> —L. H. Sherwood.....	51 00	
<i>Rochester</i> —St. Luke's, per A. C. M. Society.....	262 55	313 55

## NEW JERSEY.

<i>Allentown</i> —Christ S. S., for Africa.....	7 60	
<i>Burlington</i> —St. Mary's (\$25 of which for Rev. Mr. Crummell).....	53 80	
<i>Crosswick</i> —Grace S. S., for Africa.....	25 00	
<i>Englewood</i> —S. Paul's, per A.C.M. Soc'y.,.....	10 00	
<i>Freehold</i> —St. Peter's.....	29 23	
<i>Hoboken</i> —Trinity S. S., for Grace Wright, scholarship, Af.....	30 00	
<i>New Brunswick</i> —St. John Evangelist.....	12 50	
<i>Paterson</i> —St. Paul's.....	19 55	
<i>Princeton</i> —Trinity.....	24 22	
<i>Roselle</i> —St. Luke's.....	5 00	
<i>Salem</i> —St. John's.....	42 51	
<i>Somerville</i> —St. John's.....	5 00	264 71

## PENNSYLVANIA.

<i>Bethlehem</i> —Nativity.....	50 00	
<i>Chestnut Hill</i> —La Rue children Miss'y Box.....	4 00	
<i>Frankford</i> —St. Mark's, for Orphan Asylum, Cape Palmas.....	75 00	
<i>Germantown</i> —Miss Anne Bayard, for "Cavalla Messenger".....	1 00	
<i>Lock Haven</i> —Anna R. Drake, for Af.....	5 00	
<i>Marcus Hook</i> —St. Martin's S. S.....	18 00	
<i>Mount Airy</i> —Grace, \$33; S.S., for Orphan Asylum, Cape Palmas, Africa, \$25, per A. C. M. Society.....	58 00	
<i>Philadelphia</i> —Advent, S. S. for Joseph Riley, scholarship, Af.,.....	30 00	
“ Ascension.....	60 62	
“ Holy Apostles.....	25 00	
“ Holy Trinity, Mary Edwards.....	2 00	
“ St. Andrew's (for Liberia, \$200; Mrs. Thompson, China, \$339; Cape Palmas' Orphan Asylum, \$100; Woman's Union Miss. Soc'y for Heathen lands, \$100; for Bibles for Spain, \$5; for Greece, \$80; a member, for Infant School in Greece, \$100; Gen'l, \$337.96).....	1271 96	
“ St. Matthew's, five cent collection.....	22 50	
“ St. Peter's (of which for Liberia, \$112; for Rev. Dr. Hill, \$180).....	929 95	
“ Rev. James Saul.....	100 00	
“ Collect'd by Miss Turner for Grahway Catechist.....	33 00	
“ Rev. A. M. Morrison, children's Miss'y Box, for Rev. Mr. Auer's work.....	10 00	
“ J. A. G. Miss'y Box.....	1 80	
“ (West)—St. Andrew's.....	19 00	
“ St. Mary's.....	37 06	
<i>Williamsport</i> —L's Miss'y Box, for Cape Palmas Or. Asylum.....	5 00	2758 89

## PITTSBURG.

Butler—St. Peter's.....	\$30 00	
Pittsburg—St. Andrew's (five cent collection, \$30; for education of O. Philips, \$30; semi-annual payment for Wm. Brewer, \$15; do. for J. Scoville, \$15).....	90 00	120 00

## DELAWARE.

New Castle—Emmanuel.....	51 34	
Wilmington—From the Bp. Payne (colored) S. S., St. John's Ch., Brandywine Village, for Bibles for Hoffman Institute, Africa.....	7 00	
St. John's.....	12 12	
Trinity.....	22 11	93 07

## MARYLAND.

Aquasoo—A. W. G. C.....	1 00	
" Rebecca Compton Miss'y Box.....	50	
Baltimore—Emmanuel, \$285; for China, \$10; Africa, \$5.....	300 00	
" Grace (for China, \$54; for Greece, \$300; Cretans, \$200; Sandwich Islands, \$25; General, \$287.78).....	866 78	
" St. Barnabas.....	50 00	
" St. Luke's, for Rev. Dr. Hill.....	65 00	
" M. J. J.....	5 00	
" G. W. S. Hall, for "Cavalla Messenger".....	1 75	
Kate C. Dull, for heathen children, per A. C. M. Society.....	95	
Baltimore Co.—St. James.....	12 00	
Elk Ridge—Grace.....	21 89	
Frederick—All Saints', \$144; for Africa, \$20.....	164 00	
Leonardtown—H. Lay and M. Murphy Miss'y Box.....	60	1489 47

## EASTON.

Easton—Tom and Eddie Hardcastle, Miss'y Box.....	2 00	
Kent Co—Chester Parish Miss'y Soc'y.....	10 00	
Wye Mills—Wye Parish.....	5 00	17 00

## VIRGINIA.

Alexandria—Christ, for Af. and China,.....	48 00	
Charlestown—Zion.....	22 00	
Norwood—Nelson Parish.....	3 00	
Theo. Sem'y—Miss'y Society for Cape Palmas Orphan Asylum, \$75; for scholarship in Hoffman Inst., \$50; for scholarship in China, \$37.50; for Orphan Asylum, Cape Palmas, \$77.50.....	240 00	313 00

## NORTH CAROLINA.

Asheville—Trinity.....	2 00	2 00
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## GEORGIA.

Augusta—St. Paul's.....	25 00	
La Grange—St. Mark's.....	5 00	
Savannah—St. John's.....	25 00	55 00

## KENTUCKY.

Frankfort—Ascension, for Greece.....	50 00	50 00
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## OHIO.

Cincinnati—Christ, \$280; for Af., \$20.....	300 00	
Clifton—Calvary, per A. C. M. Soc'y.....	46 05	
Delaware—St. Peter's.....	31 42	
Gambier—Harcourt Parish, for salary of Rev. Yung Kiung Ngan, China.....	100 00	
Mount Vernon—St. Paul's.....	27 00	
Toledo—Mrs. J. L. Bryan.....	3 50	
Wooster—St. James'.....	14 00	521 97

## ILLINOIS.

Bloomington—St. Matthew's.....	12 50	
Clyde—Home S. S., \$1; Nestick S. S., \$1.....	2 00	
Farm Ridge—St. Andrew's.....	5 00	
Robin's Nest—Christ.....	15 00	34 50

## MICHIGAN.

Detroit—Christ, \$184.65; S. S., \$50; for Greece, \$25; Master Sidney T. Miller, \$5.....	264 65	
St. John's, \$251.44; S. S., \$100.....	351 44	
St. Paul's.....	57 24	
Rev. R. Murray.....	5 00	
Jackson—St. Paul's.....	32 07	
Kalamazoo—St. Luke's.....	9 50	
Marshall—C. E. S.....	2 00	721 90

## WISCONSIN.

Delafield—St. John Chrysostom, for Bp. Payne.....	2 00	
Oshkosh—Trinity.....	20 00	22 00

## MINNESOTA.

Winona—St. Paul's.....	12 00	12 00
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## IOWA.

Cresco—Grace, per A. C. M. Soc'y.....	5 00	5 00
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## MISSOURI.

Kansas City—St. Luke's.....	21 33	
Weston—Charlie and Emma's Miss'y Box.....	5 00	26 33

## CALIFORNIA.

San Francisco—Mrs. J. Wigmore's Miss'y Bx for Hoffman Institute.....	12 00	12 00
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## MISCELLANEOUS.

A Soldier, for Bp. Williams, China.....	2 00	
Cash.....	5 00	
Ingersoll.....	6 68	
An Indian girl, for Rev. Mr. Auer.....	75	14 43

## LEGACIES.

N. J., New Brunswick—Estate of Mrs. E. Rutgers.....	2000 00	
U. S. tax.....	120 00	1880 00
Total.....	\$21,762 14	
Amount previously acknowledged..	13,947 31	
		\$35,709 45

CORRECTION.—The contribution from Pineopolis, acknowledged in the January number of THE SPIRIT OF MISSIONS, was from the Nazareth Missionary Society for the Church in New Georgia, Africa.

The amount acknowledged in the February number from St. Thomas', Taunton, Mass., should have read, "Through the Rector of St. Thomas' Church, \$17."

# COMMISSION

OF

## Home Missions to Colored People.

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MARCH, 1869.

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### COMMUNICATIONS.

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WE do not know how we can further the interests of the following appeal better than by publishing it. If God puts it into the hearts of any to respond to it, and they will send the money to us, we will gladly forward it.—[Editor:—

Our people are so impoverished by the ravages of the late unfortunate war, that we find it impossible to accomplish our object, without appealing to our more fortunate friends in distant States. We have been exerting ourselves for two years to try and build a church without soliciting aid. Many self-denials we have made and contributed to the church funds. We have raised subscriptions to the amount of \$1000. In addition to this we have \$1200 in cash. The price of lumber and labor is so high, we cannot put up a very plain, small church for less than \$3000. We know our Church friends in the North have been called upon so often, they are very weary of church begging. But we beseech you, help us to complete our church; we have our hearts set upon it; we pray you give us of your little or your plenty. Unless we receive assistance from our Church friends, it may be a long, long time before our church is finished. We feel it our duty to build a commodious gallery for the use of the freedmen, and as they are too poor to contribute anything, we make this appeal to the humanity of our brethren to aid us in this good work. We are satisfied that the best way to Christianize the colored people, is to enable them to worship in the same house with ourselves. Our parish (St. Luke's) is a small, but growing one; we need a church edifice. If we can succeed in building a temple for the worship of God, we have every reason to hope for a general



interest manifested in their duties, and the progress made by the pupils is fully equal to that made in public schools in general, and greater than could well have been expected when all their circumstances and surroundings are considered. The results realized have been very satisfactory, and in many respects better than was expected when the work was undertaken. The school was reopened for the years 1868 and '69 on November 23d, with a principal and eight assistant teachers, to be increased to twelve, if need be, and its prospects for increased usefulness are most favorable. Visitors are received on Wednesdays and Fridays, and on every Friday, at twelve m., the scholars catechised by the Reverend Clergy of the committee.

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THE following brief extracts from a letter written by one of the principal men of Lake City Florida, bears valuable testimony to the faithfulness of our teachers and the excellence of their work.—[*Editor*:—

I cannot conclude this letter without stating that we are under great obligations to the Pennsylvania Branch and yourself, for the valuable and efficient services of the Messrs. Dayton and Thomas in the instruction of the freed children of this place during the time they remained with us, and it is due to them that I should bear testimony to the propriety and excellence of their department, the philanthropic interest they at all times manifested in the beneficent work in which they were engaged, their patience and assiduity in its performance, and the marked improvement which was observable among the children committed to their charge.

What we most need now, in regard to freed children of the South, is the conservative teaching of the Church, within whose influence nothing of mischievous fanaticism can find nurture or encouragement.

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## EDITORIAL.

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UNDER the direction of the Committee, the Secretary and General Agent has been to visit some of our schools, and returned too late to make a long or particular report for THE SPIRIT OF MISSIONS this month.

He found the schools in a state of progress and efficiency very gratifying and highly encouraging. It may well be doubted whether schools established among a white population, having had no greater opportunities of education, and prosecuted with no better appliances for carrying forward such a work, would show a more commendable degree of progress in the same time.

Some cases of rapid, and what seemed thorough progress, were remarkable, and the general advancement has been such as to greatly encourage all the friends of education among the colored people.

Nor was the religious aspect less interesting than the educational. There was a decency and decorum about the colored congregations assembled to worship according to the forms of our Church, not only in striking contrast to the religious assemblies of those calling themselves by other names, but which would compare favorably with the great majority of white congregations in our communion.

There is something in our service which seems at once to attract the better informed among the colored people wherever it is established, and its refining and elevating power soon becomes manifest on those who gather regularly to participate in our mode of worship. In the congregations attended, there was a heartiness about the responses and singing which would forcibly strike a stranger.

The Church would be very wise to establish a congregation and if needs be to maintain a Minister in connection with every one of our schools. The work is as much missionary work as any which is presented to us anywhere. It is as urgent as that of any other field, and promises as quick and as large a return for the means expended. Not only do the exigencies of the case demand large expenditures of the Church upon this field, as one of "Home Missions," but also as a place of preparation and training for those who, under God, shall go forth for the regeneration of Africa. Africa is here brought to our door; and to fulfill prophecy, that "Ethiopia may soon stretch out her hands unto God," and to obey the injunction of our Divine Lord "to preach the Gospel to every creature," it is hard to see how an apostolic Church can be wanting in energy, or withhold her means to carry forward such a work as is here proposed.

We have scarce made a beginning in this noble work of educating and evangelizing the colored people of the South; we have scarcely done enough to show the superiority of our work to that of those around us; and yet it does show and is generally acknowledged by those living in its midst, especially where we have been able to establish congregations in connection with our school work. It would be very desirable, if it were possible, that large numbers of our Clergy and laity would visit the South, and see and examine this work for themselves. Nothing would probably give greater impetus to it, or tend so rapidly and so freely to draw out the offerings of the Church as this personal examination on the part of individual members of the Church. Our own Church has many advantages for the successful prosecution of "Home Missions" to colored people not possessed by Christian people of other names.

Shall we improve our privileges and reap our reward? Or shall we neglect them, and so suffer God's displeasure?



TREASURER.—Our friends, in sending funds, will please observe the change of Treasurer, and forward to EDWARD HAIGHT, Esq., Bank of the Commonwealth, 15 Nassau street, New York.

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## CORRESPONDENCE.

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### NORTH CAROLINA.

RALEIGH.—REV. J. BRINTON SMITH.

REV. AND DEAR BROTHER :—Our school building was finished last December and is very beautiful, altogether unlike the ordinary style to be seen in the South. It is two stories, with a basement; a tower supplies room for a stairway and is surmounted by a cross, the emblem of our faith; while the belfry is supplied with a fine sounding bell, that stately rings forth to the city and surrounding country the summons to school.

Bishop Atkinson, on the 16th instant, at his visitation, dedicated the house to the purposes for which it was erected, making an address, in which he pointed out the necessity and advantages of education to the colored people, and demonstrated the Christian character of the work to which our Church is devoted. I wish every person, who has any doubts about the obligations of the Christian Church to educate the colored people of our land, had heard the convincing arguments and touching appeals of our truly apostolic Bishop.

The building was erected by the Bureau, which also supplied the furniture—just such furniture as is to be found in the best normal schools of the land. We desire again to return thanks to General Howard and his Assistant Commissioner and Quartermaster in this State, to whom our work and ourselves are greatly indebted for many acts of kindness.

We can accommodate with our present furniture sixty pupils. The capacity of the building is sufficient for one hundred and fifty. We have in attendance forty-three, of whom twenty-six are boarders, who come from different parts of the State, and who held the highest positions in their respective schools for capacity and attainments.

The progress of our pupils, though not very rapid, is altogether satisfactory and encouraging. *They are advancing*, and that is very much, when you consider their previous state and condition. We have no theories as to the point they can reach, but are content to labor patiently, to do our work thoroughly, and to develop their powers as rapidly as possible.

This year we propose to cultivate a portion of our farm together with a garden, and hope to raise enough vegetables and corn to supply the boarding pupils, besides providing for the stock. The boys and young men will be required to aid in the labor. When the farm is all under cultivation and



brought to a high state of improvement, it will aid materially in the support of the students. For a few years it will be rather an expense than a profit.

The church is doing well. The congregation has steadily increased, and greatly improved in responses and singing, so that it would put to shame many of our largest and most wealthy congregations in the North. Three adults were confirmed at the visitation of the Bishop—persons who were baptized in other folds. Our Sunday-school numbers one hundred and twenty pupils, many of whom attend the public services of the church and will constitute in time a large part of its members here. There is a great difficulty at present in getting suitable teachers; this time will remove.

Our work is humble and requires patient toil and waiting; but it is a work which our Church must do, or prove recreant to her trust. May she be enabled to prosecute it vigorously and fully.

### SOUTH CAROLINA.

#### CHARLESTON.—MRS. E. SIMMONS.

AFTER our Mission school being closed for four months (and fears entertained that it would never be reopened), we have at length resumed our duties.

I have a class of twenty-seven girls, black and colored, from the ages of eight to sixteen. With a few exceptions, they are pupils who attended the school previous to its being closed last July. Most of them have been, in the mean time, without instruction of any kind; but they seem anxious to regain what they have lost, and I trust in my next letter to be able to report a considerable improvement in the recitations as well as orderly conduct of my class. I do not think our Northern friends at all understand the importance of moral and religious education for the freedmen, or I am sure there never would have been any difficulty in raising funds for the support of this school. I fear they never will understand it, unless they come and see for themselves. In conclusion, allow me to return you my sincere thanks for your exertions in our behalf, and to hope for the pleasure of a personal acquaintance with you. I should like my pupils to be convinced that the Rev. Mr. Gillette is a reality and not a myth.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from January 1, 1869, to February 1, 1869:—

#### VERMONT.

Brattleboro'—St. Michael's Ch.....	\$18 00	
Windsor—St. Paul's Ch.....	5 00	
Montpelier—Christ Ch.....	10 00	
Rutland—Trinity Ch.....	5 00	
Vergennes—Special, for Rev. E. A. Greenleaf, Paducah, Ky..	10 00	
Bennington—St. Peter's Ch.....	10 00	58 00

#### NEW HAMPSHIRE.

Claremont—Trinity Ch.....	23 00	23 00
MASSACHUSETTS.		
Taunton—Thro' Rector of St. Thomas'	17 00	
Oxford—Grace Ch.....	1 25	
Charlestown—Miss Sheafe, for salary of Miss Hicks.....	70 00	
Marblehead—St. Michael's Ch.....	5 00	

South Boston—St. Matthew's Ch.....	\$20 30	
“ A lady, through Rev. N. G. Allen.....	5 00	
New Bedford—Grace Ch.....	40 00	
Roxbury—St. James' Ch.....	100 00	
Fall River—A friend, for Monrows, La.,	2 00	
Boston—Emmanuel, special, for Miss Merriam.....	75 00	
Dorchester—St. Mary's Ch.....	64 86	400 41

## RHODE ISLAND.

Warren—St. Mark's Ch.....	32 00	
Providence—Grace Ch.....	85 89	
Lonsdale—Christ Ch., through Evan. Knowledge Society.....	40 00	157 89

## CONNECTICUT.

Brookfield—St. Paul's Ch.....	13 00	
North Haven—St. John's Parish.....	8 50	
New Haven—Trinity Ch., for Miss E. J. Kennedy.....	100 00	
“ A friend, special, for Miss Swetland, for books.....	5 00	
Westford—A. S. Nash, of Christ Ch.....	1 00	
Hartford—From ladies of Christ Ch., for Miss Hicks and Miss Hesketh.....	310 50	
“ Church of Good Shepherd.....	26 00	
Stonington—Calvary Ch.....	13 00	477 00

## NEW YORK.

New York—Calvary Ch., special, for school at Petersburg, Va.....	100 00	
“ Miss's Box of W. W. Gillette.....	2 00	
“ Calvary Ch., a member.....	10 00	
“ Church of Transfiguration, a member.....	5 00	
“ A friend.....	1 00	
“ C. S. H.....	5 00	
“ D. A. Cushman, Esq.....	50 00	
Port Byron—Mrs. J. C. Thompson.....	2 00	
“ From a little girl of eight years, for Rev. R. W. Lowrie.....	1 30	

Brooklyn—Church of Holy Trinity.....	100 00	
“ Grace Church, Brooklyn Heights.....	598 23	
Utica—Epiphany, offering from a friend.....	100 00	974 53

## DIOCESE OF ALBANY.

Fairfield.....	5 25	
Schenectady—A member of St. George's Church.....	1 00	6 25

## NEW JERSEY.

Jersey City—Grace Church, a member, Christmas offering.....	1 00	
Dover—Mrs. McM. F.....	5 50	
Glendale—“ In memoriam,” L. L.....	5 00	
New Market—A. B. B.....	1 00	12 00

## PITTSBURG.

Pittsburg—J. H. Shoenberger.....	200 00	200 00
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## DELAWARE.

Wilmington—St. Andrew's Ch., collection S. S., for Memphis,	25 14	25 14
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## GEORGIA.

Savannah—St. Philip's Ch.....	9 00	9 00
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## OHIO.

Cincinnati—St. Paul's Ch.....	30 00	
Gambier—Harcourt Parish.....	33 09	
Fremont—St. Paul's Ch.....	9 78	
Cleveland—St. Paul's Ch.....	34 29	107 16

## WISCONSIN.

Milwaukee—Mrs. E. H. Brodhead.....	1 50	
Manston—J. F. Prior, Esq.....	1 00	2 50

## MINNESOTA TERRITORY.

Red Wing—Christ Ch.....	11 79	11 79
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Amount previously acknowledged,	\$2464 67	
Total.....	4826 47	
	\$7291 14	

## SUPPLIES RECEIVED.

One small barrel from Framingham, Mass., for Miss M. B. Merriam.	Three barrels of clothing for school at Charleston; also, two half barrels for other points, from Mrs. A. E. Hawley, of Geneva, W. N. Y.
One box of Sunday-school books, &c., from St. Michael's Church, Marblehead, Mass.	One large box of clothing for Rev. Mr. Greenleaf's work at Paducah, Ky., from Vergennes, Vt.
One barrel of clothing from Providence, R. I.	

The sum of \$309.80 received from the Treasurer of the Diocese of Michigan, was contributed by Parishes as follows:—Christ Ch., Detroit, \$102; St. Paul's, Detroit, \$50.95; St. Peter's, Detroit, \$10; Christ, Adrian, \$15; St. Paul's, Jackson, \$25; St. Andrew's, Ann Arbor, \$25; St. Luke's, Kalamazoo, \$15; Trinity, Marshall, \$15; St. Paul's, Lansing, \$10; Trinity, Niles, \$16.85; Christ, Dearborn, \$5; St. John's, Saginaw City, \$20. Total, \$309.80.

## RECEIPTS OF THE PENNSYLVANIA BRANCH OF THE HOME MISSIONS TO COLORED PEOPLE

SINCE NOVEMBER 1ST, 1868.

St. Paul's Church, Philadelphia, additional.....	\$62 71	Henry Seybert.....	25 00
St. Thomas' Church, Whitemarsh.....	4 00	Grace Church, Mount Airy, Pa.....	35 35
Miss Mary Lewis.....	25 00	St. Thomas' Church, Whitemarsh, additional..	6 84
Misses Donaldson.....	10 00	St. Andrew's Church, Pittsburg.....	20 00
A friend in Columbia, Pa.....	5 00	St. Thomas' Church, Whitemarsh, additional..	6 47
St. Michael's Church, Bristol, R. I.....	75 00	Mrs. Ryers.....	1 00
Mrs. W. Phelps, Millerton, N. J.....	10 00	Miss Israel.....	1 00
St. Peter's Church, Great Valley, Pa.....	14 81	Rev. E. N. Potter, Bethlehem.....	20 00
Christ Church, Christiana Hundred, Del.....	5 00	St. James' Church, Perkiomena.....	10 00
St. Paul's Church, Philadelphia, additional.....	29 00	Christ Church, Pottstown, special, for building	
St. Thomas' Church, Whitemarsh.....	12 14	Petersburg church and school.....	25 00
Grace Church, Great Bend, Pa.....	4 25	William S. Vaux.....	10 00
St. Mark's Church, New Milford, Pa.....	3 85	Mrs. Emma Hepburn.....	5 00
St. Luke's Church, Altoona, Pa.....	10 00	Rev. W. F. Paddock, Philadelphia.....	40 00
St. Michael's Church, Bristol, R. I., additional..	50 00	Rev. J. R. Moore.....	5 00
Church of the Crucifixion, Philadelphia.....	25 00		
Elizabeth Brown, Norristown.....	1 00	Total.....	\$1052 42
Avery Estate, through their executors.....	500 00		
Philadelphia, February 4, 1869.			